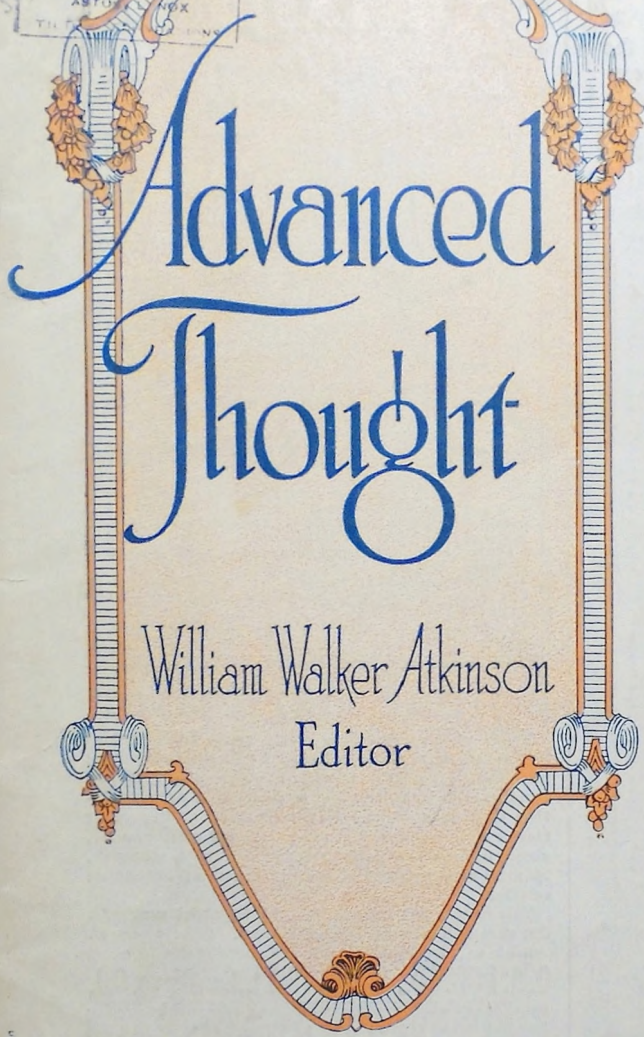


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Advanced Thought

A Monthly Journal of
The New Thought, Practical Psychology, Yogi
Philosophy, Constructive Occultism,
Metaphysical Healing, Etc.,

WILLIAM WALKER ATKINSON, Editor

Vol. I

OCTOBER, 1916

No. 8

CONTENTS

Chips from the Old Block . . .	William Walker Atkinson . . .	347
New Thought Therapeutics . . .	William Walker Atkinson . . .	348
The Path of Love	Yogi Ramacharaka	354
The Meaning of Bathing	Frederick Vollrath	357
Contemplation	Carolyn Woodsworth	360
The Constitution of Matter . . .	William Walker Atkinson . . .	363
Defensive Magnetism	Theron Q. Dumont	367
Developing Clairvoyance	Swami Bhakta Vishita	370

HEART-TO-HEART TALKS

(By the Editor)

John D. and Dynamic Faith.....	373	Heart and Head: A Personal Con-	
Shelton Raises the Dead.....	378	fession	375
		Our Report of the Congress....	380

QUESTIONS AND ANSWERS

(Conducted by the Editor)

In re: The Silence.....	381	Test it for Yourself.....	383
Occult Orders and Brotherhoods.	383	Elective Affinity.....	384
The Parasitic Gadfly.....	386	Spiritualism	388
Psycho-Analysis	389		

THE INTERNATIONAL NEW THOUGHT ALLIANCE SECOND CONGRESS IN CHICAGO

Who Were There, and What They Did	William Walker Atkinson	392
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KEYNOTE

For
Meditation

FOR OCTOBER, 1916

There is open to me a Source of Infinite Supply.

It is my Birthright to draw from that Source all that is needed for my growth, welfare, and happiness.

"Faith and Fearlessness" is the "open sesame" to the doors sheltering that Source from the profane. Doubt and Fear cause the doors to remain closed.

*Sound the Mental Keynote. Your thought will
materialize in objective form and action—your
ideal will become real*



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Chips From the Old Block

By William Walker Atkinson

It is good to have the assistance of teachers and preachers, and it is good to be able to get along without their assistance.

No truth really becomes Truth to you until you have transmuted it into your own thought—until it comes to you as if you had thought it all out yourself.

There is first the stage of taking into your mental system the food of the teachings, from the words or books of the teachers and preachers; then comes the digestion of that food, in which you take such of it as is needed by you at that time, the rest being discarded; then comes the final stage of the assimilation of that food, in which it becomes a part of your own mental being, so much so that when you express the assimilated ideas they seem to have been thought out originally by yourself.

If you take into your mental system more than you can digest and assimilate, you will probably be troubled with mental dyspepsia; in which case you should go on a mental fast for a while, refusing to take further mental food until you have digested and assimilated that which has already been fed to you.

Take your own wherever you find it. Accept only that which you can digest and assimilate—that is enough for the time being; let the rest go for the present. Make your own that which appeals to the best in you—that which makes you stronger, better, and more efficient.

But do not accept anything whatsoever as your own if it does not meet with the test of the best in you; no matter though it may appear to come to you direct from heaven, borne by a special messenger.

The best possible teaching is that which teaches you how to get along without teaching and teachers. .

New Thought Therapeutics

By William Walker Atkinson

I have before me a letter written by a reader of this magazine asking that in my series of articles upon the subject of Metaphysical Healing, in which I have considered and described the various schools of metaphysical healing, I devote one article to an exposition of "New Thought Therapeutics."

I would be very glad to comply with this request were it possible. But in view of the fact that, as I have so often said, **New Thought is a general mental attitude, rather than an organization, creed, or school** of healing, it is practically impossible to point to any one particular theory or method of metaphysical healing and say: "**This** is the theory and method of New Thought Therapeutics!" The reason for this I shall now try to explain.

In the first place, New Thought is not a school of healing, nor is it a system of metaphysical therapeutics. While metaphysical healing plays an important part in New Thought, it still remains merely a **part** and not the whole thing. And, in the second place, there is not even a formal creed or set of beliefs which are accepted as authoritative by New Thought which all New Thought students and practitioners must accept and by which they must be governed. **New Thought is not even an organization.**

To understand the meaning of New Thought one must first understand its history. And in view of the somewhat nebulous condition of its earliest years this history is not easily ascertainable. When I hear the claims of different ones of the older teachers and writers to the effect that each one, and he or she only, originated the term "New Thought" I cannot repress a smile—or alas! sometimes a yawn. For long before even these good "old timers" were born the term had been coined and given a positive meaning.

In the first quarter-century of the 1800s there was a great spiritual unrest followed by striking developments in religious circles. New England was the hotbed of the new schisms, although the influence spread rapidly to the limits of our then comparatively small country. Two of the most striking phenomena manifested were the rapid rise of Unitarianism, on the one hand, and the strange revival of mysticism, transcendentalism, and Neo-Platonism, on the other hand. In both of the great movements we find that the term "New Thought" was employed not as indicating a new creed, however, but as distinguishing between the old orthodox thought and theology and the

new conceptions of the One God, and His Immanence. The earlier Unitarians used this term frequently, as may be seen by reference to their earlier publication, and the Transcendentalists also used it more or less, as may be ascertained in the same way.

The great "Transcendental Movement," in which Channing, Ripley, Emerson, Margaret Fuller, Brownson, and Hedge, and later Hawthorne, Alcott, Curtis and others who joined in the Brook Farm Community experiment, gave a great impetus to this new manner of thinking about spiritual things. Emerson was the hub around which the wheel revolved. The starting of the journal, "The Dial," in 1840, with Margaret Fuller as the first editor, and Emerson, Channing, Alcott, Theodore Parker, Ripley and Thoreau as contributors—Emerson afterward becoming the editor—this is regarded by careful thinkers as forming the first crystallization of what was afterward known as "the New Thought Movement."

At the same time, although apparently without reference to the Transcendental Movement, there was manifested a remarkable public interest in certain new methods of healing disease by psychological methods of various kinds, under many strange theories. Lecturers took tours through the country, drawing large audiences and converting many persons to the idea that disease could be cured without the use of drugs. Many schools of the new methods of healing were formed; each school insisting upon the truth and originality of its theory and methods. In most of the schools there was practiced "the laying on of hands" as one of the instruments of the cure, although the healing power itself was generally regarded as spiritual, or mental, in its essential nature. There also arose a renewed interest in the world-old truth of Prayer Cure, Faith Cure, etc. It seemed as if some strange force were at work bringing persons of different minds into a common agreement, and moving more or less unconsciously toward a common goal.

And now we notice a very significant occurrence or state of affairs. While in the beginning there was apparently little or no connection between the Transcendental Movement, and similar manifestations of the "new thought" of the people, on the one hand, and the many new healing theories and methods, on the other hand; nevertheless **both were found to attract many of the same persons.** And, as a natural consequence, the two great conceptions began to merge, blend, and to be held and taught at the same time. The work of such men as Quimby, Dresser, Evans and others whose names are now practically forgotten and lost, did much to consolidate and merge the two great streams of thought. The three men just named, and their less-known contemporaries, combined much of the "new thought"

of Transcendentalism with a high form of metaphysical healing. With their work arose the second great crystallization of New Thought.

The influence of Mary Baker Eddy, in the earlier days of her new school of "Christian Science," must not be underrated in considering the history of the New Thought movement. Even those who could not, and would not, accept her metaphysics or philosophy still were influenced by her "mind cures," as they were called by the public. Many schools of "mind cure," "faith cure," and "prayer cure" sprang into existence; some independently, and some as an offshoot of the Mind Cure of Quimby, Dresser, and Evans, on the one hand, and of Mrs. Eddy on the other hand. In the latter '70s and the earlier '80s, of the last century, there was a wonderful interest shown in this subject—the people began to "talk about it."

Then came Theosophy, with its earlier emphasis upon the Power of Mind. This, too, had its influence, and the budding New Thought of that time, true to the spirit which has always characterized it, "took its own wherever found, on heathen as on Christian ground," and frankly took from Theosophy that which seemed to fit in with the general trend of thought which was beginning to be generally known as "New Thought."

Then, in the later years of the '80s came that insufficiently appreciated genius, Prentice Mulford, with his famous "White Cross Library," with its strange mixture of Theosophy and much that since has become quite orthodox New Thought. The influence of the writings of this man was wonderful. He popularized the fundamental principles of New Thought, and laid the basis for future writers and teachers. Much that now is the main "stock in trade" of New Thought writers and teachers was first plainly stated by Prentice Mulford—yet his name is almost forgotten, and credit is seldom given him. His was the brilliancy of the real diamond, which, alas! was allowed to become dimmed by dust, and replaced by the meretricious glitter of paste imitations.

In the '90s the movement attained a wonderful impetus, and some brilliant names were added to its roster during that decade. I cannot begin to run over the list, but there come into my mind two names that stand out with particular strength at that time, though representing diametrically opposed interpretations, namely: Emma Curtis Hopkins, that wonderful teacher who lighted with her spirit the lamps of knowledge of her students, many of whom have risen to the front rank, and Helen Wilmans, that rugged, staunch, much misunderstood, and too little appreciated soul who reached thousands that could have been reached by no one else. The rest is a matter of current

history. The principal active teachers of today, in New Thought, have entered the movement during the past twenty-five years.

But "What is New Thought?" I hear you asking. I fear that I cannot find space in this short article to even give you a summary of what I conceive it to be, in its broadest meaning and widest content—I may be able to do so later. For the present, I must content myself with quoting from the article on "New Thought" appearing in the "New International Encyclopedia" (2d Edition). In this connection I would suggest that you read the entire article, also those on "Mental Science," "Mind Cure," etc., in the same work. If you are not so fortunate as to possess a set of this valuable work, you will find it in any large public library. The article in question says among other things:

"The name (New Thought) commonly given to the mental attitude which affirms the creative power of spirit, and as a corollary the origination and control of conditions and circumstances by mental causes."

Rather a good definition, isn't it? I like the use of the term "mental attitude" in this connection—I ought to, for I used it in this connection, myself, about ten years ago, in my endeavor to explain that the New Thought was not an organization or a creed, or a school of healing. But the writer of the article fell into an odd error when he afterwards states that the term (New Thought) came into popular usage about 1906. I have reasons for knowing better than this, personally, for in the winter of 1901 I assumed the position as editor of a new magazine called "New Thought," which during the years 1902-03 attained a circulation (subscription and newsstand) of 100,000 monthly—looks as if the term was "popular" even at that time, doesn't it? And, at that, I claim no great influence in making it popular, for it was already popular when I became interested in the movement in 1900, and, frankly, the term was adopted as the title for the magazine by the publishers and myself, **because it was already so popular and so generally used by persons "in this line of thought."** Well, what difference does that make, after all? The writer of the article in this good encyclopedia caught the idea of the **spirit** of the movement, and that's the main thing.

If you would realize the great variety in the interpretation of theory and methods of healing in the ranks of the New Thought, you need but to run your eye over the list of the names of the speakers at the forthcoming Congress of the International New Thought Alliance. You will find there the names of some whose teachings and methods come very close to being Christian Science; others of the "Divine Science" phase or branch; others who come very close to the

phase of "straight Mental Science" as taught and practiced by Helen Wilmans; some sailing quite close to the shores of orthodox religion, and others steering a course as far as possible away from those shores, though not quite getting out of sight of land; some interpreting the New Thought in the terms of Christianity, others in the terms of Oriental Philosophy; and so on, and on. And the methods of the healers vary about as greatly as their metaphysics, philosophy, and religion.

But, and here comes in the wonderful thing, there is always to be found the common agreement upon certain essentials—this is the binding-tie, the nexus, that holds these apparently diverse elements together. Am I too bold when I venture to state my conception of this common belief as at least fairly representing the truth of the case? I hope not—I have no desire to set myself up as a final authority on the subject, for I am "only one of the crowd." But at any rate, here is what seems to me to be the general binding-tie holding the phases, schools and branches of New Thought together:

A belief in: (1) An Infinite and Eternal Principle of Being; spiritual in its essential nature; transcending all finite conceptions of being, yet capable of being actually known by reason of its abiding presence in the soul of each and every human being; from which all things proceed in orderly sequence; and "in which we live, and move, and have our being." (2) That this Principle of Being is beneficent to mankind, and will respond to demands upon it for help, aid and assistance, not only as regards future existence, but also as regarding the things of the Here and Now. (3) That this Principle of Being is the Divine Spark within the soul of each of us, which will kindle within us a Living Flame, if we will but remove from it the accumulation of rubbish which the ages have placed around its altar. (4) That, in the end, and when rightly perceived, all Life is One, and that there are mental and spiritual filaments connecting each apparently separated member of the Whole. (5) That, therefore, the spirit of the New Thought is this: **"The recognition, realization and manifestation of the God in ourselves."** (6) That "Thoughts are Things," and that "As a man thinketh so is he," and that "All that we are is the result of what we have thought;" and that therefore we may make of ourselves what we will, by Right Thinking accompanied by Right Action. (7) That we are not "miserable sinners," or "worms of the dust," fit only for eternal damnation; but rather **we are Children of God, and that, therefore, there is nothing too good for us to claim, demand, and to attain.**

And as for the common principle underlying the various healing methods, will I be accused of lack of modesty, or as claiming authority, when I say that here, too, as in all forms of Metaphysical Healing, I can see present the three great elements of Healing, as stated in these

articles of mine on the subject, viz.: (1) **The Imaging Power of the Mind**; (2) **Faith and Belief in the Something that Cures**; and (3) **The Healing Power itself**, by whatever name it may be known, by whatever theory it may be explained, and by whatever method it may be invoked. Do you get this idea?—The Pattern in the Mind, the Faith or Belief that the Ideal will become Real, and the ONE POWER that underlies, and is immanent in the healing process! Here at least is a common ground of agreement, upon which there is little chance for quarreling, and an infinite opportunity for interpretation and application. But it is necessary in order that one may stand on this ground to admit this: **that Truth may be viewed from many angles, and is capable of many forms of application!**

At least, that is how it seems to me.

“AS A MAN THINKETH”

The space necessitated by our Report of the New Thought Congress has caused us to carry over the conclusion of James Allen's interesting essay entitled “As a Man Thinketh” until our November issue. We published the first installment in our September issue, under our “Old-New Thought” department; and purposed giving you the second and final installment in the present issue. But the Congress intervened, and our space was used in its report. However, “all's well that ends well,” and you will have the pleasure of reading the final installment of this interesting essay next month, and at the same time will have the opportunity of enjoying the account of the “doings” of the New Thinkers in Chicago at the Congress a month sooner than you would have otherwise.

THE POWER OF CALMNESS

“The virtuous put a check upon themselves, and set a watch upon their passions and emotions; in this way they gain possession of the mind, and gradually acquire calmness; and as they acquire calmness they acquire influence, power, greatness, abiding joy, and fullness and completeness of life.”

The Path of Love

By Yogi Ramacharaka

In India, the people are taught that there are many paths to God. They are taught that all roads lead to God, in the end. Their Scriptures are quoted to prove this, emphasis being laid upon those passages in which God is represented as saying that all worship, no matter to whom directed, rises to him invariably, and that no true prayer or worship is lost to him.

Here is at least partially explained that seeming indifference to the importance of denominational distinctions and difference which so perplexes the Western visitor. He sees on the one hand the greatest variety of religious distinctions; the greatest detail of interpretation of theological doctrine; the greatest attention paid to little points of ritual and worship; and yet, at the same time the almost utter absence of "heresy hunting" and excommunication from the great fold of the Hindu religion. The secret is simply this **the Hindu believes that all roads lead to God!** Therefore, to him, all travelers on the many roads are bound for the same goal.

In the same way, the Hindu is taught that he may grow in spiritual knowledge and attainment in either of four great ways—there are Four Paths of Knowledge of God open to him. These four paths are as follows: (1) Raja Yoga, or the Path of Unfoldment, of Consciousness, by which the seeker strives to tear down the barrier of sense limitations, and to train his powers of consciousness to unfold, so that finally he may see with the eyes of the Spirit; (2) Gnani Yoga, or the Path of Philosophy, by which the seeker strives to solve the Riddle of the Universe by the power of his intellect, so that finally by knowing **Truth** he may become One with it; (3) Karma Yoga, or the Path of Action, in which the seeker strives to unfold and develop his soul by Right Action, or Work Without the Hope of Gain, striving to do well his work in the world, his duty to God and to man, so that he will eventually become free from the bonds of selfish desire and reach the common goal—unity with the One; and (4) Bhakti Yoga, or the Path of Love, in which the seeker strives to become absorbed in the being of God by reason of his passionate love, devotion, and attachment to him. This last path, Bhakti Yoga, or the Path of Love, will be briefly considered in this article.

The love of God is a far more real thing to the oriental soul than to the occidental. The western devotee feels that though his God may be near to him, may even dwell in himself, still it is not proper

to assume too close a relationship to Deity, lest he offend Deity thereby. So, accordingly, he approaches his Deity with more or less ceremony, as a subject might approach a mighty monarch, with stately tread and with many bows and prostrations betokening awe and reverence.

Not so the Hindu following the Path of Love. He, on the contrary, tries to get as near to his God as is possible. In order to do so he thinks not only of God in the familiar relationship to the Father and the child, but also of what seems to him to be a still closer relation, i. e., that of Mother and child. He will cry out to God as the babe to its mother; he will beg to be fed from the divine breasts, and held close in the divine arms. It is quite startling to the western visitor when he hears a devout Hindu worshiper calling aloud to God, his **Mother**, to love him and to accept his love. And yet, why, not? There surely can be no sex in the Supreme Being (though men, being male, have sought to attribute masculinity to Him), and at least one great body of western worshipers uses the term "Father-Mother God."

But, this is but the beginning of surprises for the western visitor to India. Some day he stumbles across some devout Hindu mother—perhaps one who has lost her babe; and he is shocked at what to him seems the blasphemous prayer in which God is spoken to as a little babe, the woman calling herself "the Mother of God." Poor woman! she is not blaspheming, nor is she insane; she is simply addressing her God in the terms which to her indicate the deepest, tenderest, and most unselfish love of which her mind can conceive. She is sure that God will understand her intent and feeling—and who can deny this possibility!

Again, it is not so very uncommon to hear Hindu religious enthusiasts addressing God in terms that a lover might use in voicing his love for the object of affection; or if it be a woman, in the terms in which she thinks of her lover. This, indeed, has always been common to the mystics of all ages and lands. Again, we find Hindu worshipers thinking and speaking of God as the Elder Brother, whose loving guidance and aid is sought. This is not without parallel in Christian lands, in which Christ is sometimes spoken of as the "Elder Brother of Mankind." No one, however, who does not know the important place occupied by the Elder Brother in the Hindu family can thoroughly appreciate the meaning behind the prayer of the Hindu who thus addresses his God.

Again, it is frequent to see some of the humbler worshipers seeking God through the medium of some of His creations. They will address Him through the sun, the moon, the stars, the trees, and many other

objects of nature; seeking Him through the objects of His expression. This is regarded as rank idolatry by the western visitor, but the worshiper does not so regard it—he knows to whom he is praying, though his observer does not.

While there are many time-serving Hindus (as well as the same class in western lands) who would seek to please and cajole God by ostentatious worship, ceremonies, and bribes to the priests in the temples, the true Bhakti Yogi, cultured or uncultured, has no such idea. He does not think that he pleases God by loving Him—he does not seek to bribe God by his love. On the contrary, he feels that by pouring out his love to God he, himself, gradually blends into the divine nature, and tends to gradually become one with it. He loves, as do all true lovers, not with the idea of gain or praise, but with the instinctive conviction that **true love tends to bind and blend soul to soul**. The western mind may smile at this, to it, naive and childlike conception—but, after all, it may be true that “from the mouth of babes come forth words of wisdom”; and that the Hindu God, like the Christian God-Man, may bid them let the little children come unto Him, for of such is the Kingdom of Heaven.

If you would know how the Bhakti Yoga loves his God, listen to this parable told by the Hindu gurus to their chelas: Once upon a time (so runs the fable) a chela came to a guru and asked for the higher teachings; for, he said, he did not need to be taught to love God—he had already learned that part of the lesson. The guru smiled, and shook his head.

The youth persisting in his claims, the guru took him to a great river, and leading him out into it he plunged his head beneath the water, and held him there until he was nearly drowned. The youth fought and struggled, but could not raise his head to the surface to breathe. At last the guru allowed him to lift his head above the water, so that he could once more breathe to his heart's content.

When the youth had recovered sufficiently, the guru put this question to him: “Son! what didst thou desire most when thy head was beneath the water?” “Oh, reverend one!” replied the youth, “desired I above all things a breath of air; all else would I have given for a single breath of air!” “Yea, son!” answered the guru, “thou speakest truly. And, when thou desirest God as truly, and as earnestly as thou didst desire the breath of air, then, and then only, canst thou truly say that thou lovest Him!”

To desire God as the youth desired the breath of air—this is the goal of the Bhakti Yogi. Is it an unworthy one for a “poor heathen”?

The Meaning of Bathing

By Frederick Vollrath

Many persons who bathe with more or less regularity and frequency have no realization of the real reason and meaning of that particular feature of their toilet performance. To them it is simply something performed because it is proper, respectable, and decent; or, at the most, something which is necessary to get rid of the "dirt" which would otherwise accumulate. It is something that all "nice" persons do, and which it is not "nice" to leave undone. But this is as far as their thinking on the subject usually goes. That there is a physiological and hygienic meaning to, and reason for, the performance seldom occurs to them.

While I do not seek to underrate the aesthetic value of bathing, nor to lessen one's regard for the tub based upon this motive alone, I wish here to point out and emphasize the more elemental and universal meaning and reason of bathing. In my last month's paper in this magazine I called your attention to the importance of water when used internally; in this paper I wish to perform a like duty in calling your attention to the value of water when used externally. Internal cleanliness and external cleanliness are twins; water performs very important offices when applied to the exterior of the body, as well as when taken internally.

In my last month's paper I called your attention to the importance of normal perspiration in the direction of carrying off the waste products and debris of the system. I called your attention to the fact that the work of the perspiration was second only to that of the kidneys in that respect, though few persons realize this. But I did not go into details in explaining just how the perspiration performs this important function. You should understand this in order to realize "just why" bathing is necessary for normal health.

In the first place, there are about three million sweat-glands in your body, each of which terminates in a pore of the skin. These glands constantly exude a fluid which we call "perspiration" or "sweat." This fluid is secreted by the blood and is sent to the surface of the skin, carrying with it the excretions, waste products, and other debris of the system. This debris, as you learned from the papers on breathing, is carried in the venous blood on its return journey. A portion of the debris in the blood is burned up in the lungs; another portion is cast off through the kidneys; and a third portion is excreted through the skin by means of the perspiration.

The perspiration, of course, has other purposes in the human economy; as, for instance, that of cooling the body in warm weather by means of evaporation; but its excretory functions are most important, indeed. In the case of weakened or inactive kidneys, the skin is frequently called upon to perform a greater part of their work, in addition to its own.

Many persons imagine that they are not perspiring unless they become aware of the moisture on the surface of the skin; but they are really perspiring all the time, in winter as in summer, though usually the moisture is evaporated as soon as it reaches the surface, and consequently is not noticed in such cases; it is only when the weather is very warm, or very humid, or when one is exercising more than usual that the perspiration gathers in drops, by reason of slow evaporation, and thereby becomes noticeable.

The perspiration when analyzed is found to be very similar in composition to the urine, although more diluted and of less strength. In cases where constipation has been allowed to develop as a habit, the perspiration often becomes quite offensive, as Nature uses it to throw off some of the waste products that ordinarily are got rid of otherwise. It needs but a moment's thought to realize that while the fluids of the perspiration evaporate, the more solid particles contained in it remain on the surface of the skin.

The skin also exudes thin oily fluid, the purpose of which is to render and keep the skin soft and flexible. This oily substance takes up the tiny particles deposited by the evaporating perspiration, and forms a thin deposit on the surface of the skin. But this is not all, as we shall see in a moment.

The outer skin, or epidermis, is composed of minute cells, which are being constantly cast off and discarded, and which are replaced by new cells which are constantly forming. The discarded cells combine with the thin oil and refuse of the perspiration, in the surface of the skin. We do not notice these tiny flakes of discarded epidermis ordinarily, although thousands of them are cast off during every day of our lives. One notices them only when they have been allowed to accumulate on the skin by lack of bathing, in which case they roll up into little balls or rolls when one finally gets around to the too-long deferred bath. Where plaster casts have been applied to the body in cases of fractured limbs, etc., a very perceptible amount of a very fine powder is noticed when the cast is removed. This powder is composed of the discarded cells of the epidermis.

The condition of the surface of the skin when allowed to become gummy up with the oily exudations of the skin, combined with the deposit of the perspiration, and the cast-off cells of the epidermis, is

not calculated to add to the health of the skin; not to speak of the unpleasant appearance and odor resulting therefrom. Such condition of the skin does not make for health and physical well-being, for several reasons. Filth is not healthy at any times; and then again, such accumulations interfere with the normal functions of the pores. By permitting such condition, a person invites stray germs and bacteria to find a happy home on his body; and also at least partially seals up his pores and prevents them from functioning normally.

Of course the clothing absorbs and brushes off much of this unpleasant and unhygienic debris; this is why it is necessary to change one's underclothing in the customary way. In the natural state, primitive man got rid of this debris by his contact with bushes, grass, and trees, as well as by his frequent plunges in streams, exposure to rain, etc. But civilized man gets rid of it only by having it rubbed off or absorbed by his clothing, **or by voluntary bathing.**

All races have recognized the value of the bath, particularly as they have advanced in civilization. The ancient Greeks and Romans exalted the bath to a high place in their life, and went to what seems to us like extremes in the matter. In some lands bathing was prescribed at certain times as a religious ceremony; the priests recognizing the hygienic importance thereof, and impressing it upon the people as a religious ceremony in order to have them practice it faithfully and thoroughly. Of modern peoples, taken as a whole, the Japanese are perhaps the most constant and faithful bathers. The poorest and most uncultured Japanese bathes as religiously as he prays. It is said by travelers that in Japan one may mingle with the densest mixed crowd, on the hottest day, without perceiving even the slightest unpleasant odor; a fact which, alas! cannot always truthfully be asserted of our own lands and peoples.

Here, then, you have the real meaning and reason of the bath—the physiological and hygienic reason and meaning, in addition to the aesthetic one. But this does not mean that you should become faddists on bathing—bathing in season, and out of season, and apparently living only to bathe, and then bathe again. No matter how good a thing may be, it should not be carried to silly extremes. One must use common sense in the matter. The rational bather does not make a fetish of his bath; he takes it calmly and sanely.

In my next month's paper, I shall have something to say to you regarding the different kinds of baths, and the virtues and faults of each.

Forget it; look forward, not backward!

Contemplation

By Carolyn Woodsworth

The fifth of the Nine Stages of the Mystic Path, or The Steps of Initiation, is that known as Contemplation. This phase constitutes the subject of this paper.

In this stage, or step, the soul learns and enters into the joys of Meditation upon the higher things of being. Here it discovered great truths and principles of life and being. Here it turns over and over the leaves of the Book of Truth.

In this stage of Contemplation there is manifested by the mystic that strange "power of knowing," or intuitive cognition, which is experienced by creative artists in their moments of inspiration, and by the spiritually awakened soul in its moments of transcendental experience. At such moments the highest reports of the intellect are fused with the deepest emotions of the soul; and both are blended with that strange mystic consciousness of beauty which must be experienced in order to be understood. The Good, the True, and the Beautiful, are all perceived at the same moment, not as separate things, but rather as aspects of one reality.

As Delacroix has said of this stage: "When Contemplation appears, it produces a general condition of detachment from material things, a state of liberty and peace, an elevation above the world, and a sense of beatitude. The soul ceases to perceive itself involved in the multiplication and division of its processes of consciousness. It is raised above its personal self. A deeper and purer state of being substitutes itself for the ordinary state of conscious existence. In this state, in which consciousness of personality, and consciousness of materiality disappear, the mystic is conscious of being in immediate relation with his Source of Being—of participating in Divinity. Contemplation installs a method of being and of knowing. Moreover, these two things tend at bottom to become one. The mystic has more and more the impression of being that which he knows, and of knowing that which he is."

As the mystic's contemplation always includes some object or aspect of the Infinite Existence, he sees this object or aspect not as does the ordinary individual, not with the mere report of the senses and the reasoning based upon these; but rather does he perceive them **as they are**, as appearances of that which lies back of them, and from which they proceed. He sees everything not as inanimate, or lowly living things, but rather as the veils which conceal, and yet reveal, the Goodness, Truth, and Beauty of the Great Revealer. And, thus seeing, he

tells the tale of what he sees in rapturous language which only the mystic can understand, and which to others often seems like meaningless words.

These moments of intense perception come only at rare intervals, and usually endure but for a moment. This because of the limitations of the finite organism through which the soul manifests itself in earth life. Too great a contact with Reality—too long an exposure to the Divine Light—would overcome and overpower the physical organism not accustomed to it. Nay, even the experienced mystics report that they have been “unable to sustain the brilliance of this awful vision for more than a very little while.” “A flash,” “an instant,” “the space of an Ave Maria,” has been the limit of the experience, they say.

St. Augustine, in relating the account of his first experience of this kind, says: “My mind withdrew its thoughts from experience, extracting itself from the contradictory throng of sensuous images, that it might find out what that light was wherein it was bathed. And thus, with the flash of one hurried glance, it attained to the vision of **That Which Is**. And then I saw Thy invisible things understood by means of the things that are made, but I could not sustain my gaze; my weakness was dashed back, and I was relegated to my ordinary experience, bearing with me only a loving memory, and as it were the fragrance of those desirable meats on the which as yet I was not able to feed.”

A mystic who has written in simpler terms than usual regarding these experiences, holds that there are two distinct, yet blended, states of consciousness in this stage of Contemplation. She says of them: “Whatever terms may be employed to describe it, and however faint or confused his perceptions may be, the mystic’s experience in Contemplation is the experience of the ALL. It is the Absolute which he has attained: not, as in meditation or vision, merely some partial symbol or aspect thereof. This attainment is brought about, this knowledge gained, by way of participation, not by way of observation. The passive receptivity of meditation is here developed into an active, outgoing self-donation. A ‘give and take’—a divine osmosis—is set up between the finite and infinite life. Not only does the Absolute pour in on the self, but that self rushes out willingly to lose itself in it. That dreadful consciousness of a narrow and limiting personality, which dogs our search for freedom and full life, is done away with. For the moment, at least the independent spiritual life is achieved. The contemplative is merged in it ‘like the bird in the air, like the fish in the sea’: loses to find and dies to live.”

Plotinus, that ancient master of the mystic life, says: “To see, and to have seen, that vision is reason no longer. It is more than reason, before reason, and after reason, as also is the vision which is seen.

And perhaps we should not here speak of sight: for that which is seen—if we must needs speak of seer and seen as two and not one—is not discerned by the seer, nor perceived by him as a second thing. Therefore the vision is hard to tell of: for how can a man describe as other than himself that which, when he has discerned it, seemed not another, but one with himself indeed."

The mystic who has experienced this immediate cognition and perception of Contemplation finds it most difficult to convey even a faint idea of what he has seen to those who have not had previous experiences. In fact such imparting of the experience is practically impossible—only those who have had at least a taste of this transcendental splendor can even begin to grasp the shadow of what has been seen. "Those who have seen are quite convinced; those who have not seen can never be told," as a writer well says.

There can be no certainty greater than that of the mystic; yet there can be no greater failure than his to report that which he has seen and experienced. It is only by symbols that the mystic may hope to express his experience; words fail him; the terms coined to indicate finite and material things are as but base counterfeits in this new world of realities which he has discovered. But even the symbol has its value, for it often finds one in whom the skin of materiality but thinly covers the body of spirit; when such a one is met, then the symbolic language pierces through the thin skin, and stings into conscious recognition that underlying spiritual awareness and causes the slumbering soul to awaken to the fact that truth has been reported to it.

But the mystic who undergoes this experience pays the price in the feeling of isolation and "aloneness" which comes from the sense of detachment from the world of time and space. As Tauler says: "A man who really and truly enters, feels as though he had been here throughout eternity, and as though he were one therewith."

Maeterlinck beautifully pictures the experiences in these words: "Here we stand suddenly at the confines of human thought, and far beyond the Polar Circle of the mind. It is intensely cold here; it is intensely dark; and yet you will find nothing but flames and light. But to those who come without having trained their souls to these new perceptions, this light and these flames are as dark and as cold as if they were painted. * * * The midnight sun reigns over that rolling sea where the psychology of man mingles with the psychology of God."

Within you is the Light of the World.

The Constitution of Matter

By William Walker Atkinson

In my last month's article, entitled "How We Know Things," I explained that under the category of "phenomena" were included all the objects, events, and activities of the physical world, and also all of our mental or psychical states or processes—in short, all that we perceive consciously.

The three great classes or categories of phenomena are as follows: (1) Matter; (2) Force; and (3) Mind; that is to say, that all perceived phenomena belong to one or the other of the three great classes above named. The three terms, aforesaid, are here used not to indicate "things-in-themselves," but merely as class-terms indicating the totality of objects, events, and activities belonging to each class of phenomena.

Let us, then, first consider the category of Matter, or rather of material phenomena, since Matter is merely an abstract concept denoting the totality of material phenomena.

Matter (i. e., the totality of material phenomena) may be defined as: that which occupies space, and affects the senses. Anything that occupies space must be matter; anything that affects the senses must be matter. This is a very broad, general definition, but it is scientific and logical.

Matter may be classified into four general states or conditions, viz.: (1) Solids, (2) Liquids, (3) Gases, and (4) Ultra-gaseous or Radiant Matter. These several states are not distinct, but are merely degrees of one general state or condition, the difference depending upon the arrangement and mutual relation of the compositive particles of which all material objects are composed.

All of these states or conditions may be assumed in turn by the same mass of matter, under varying arrangements of the compositive particles thereof. For instance, that which we know as "Water" manifests as follows: (a) as solid ice; (b) as liquid water; (c) as gaseous steam; and (d) as ultra-gaseous matter under certain conditions. Likewise, that which we know as solid "Iron" may be reduced to the liquid state, if sufficient heat be applied; and also into a gaseous state under still higher heat; and, at least theoretically, into the ultra-gaseous state. Again, that which we know as gaseous "Air" may be reduced to liquid form, and at least theoretically to solid form; and, on the other hand, under certain conditions it may be conceived as in the ultra-gaseous state.

All material objects may be made to assume any of the four states or conditions above stated, under certain influences or conditioning forces. The principal conditioning forces so operating are **heat** and **pressure**, respectively. When the forces that bind together the molecules of matter operate with sufficient strength, then the molecules press closely together and the mass of matter becomes solid. When these forces lack strength, and the opposing forces overcome them, then the molecules draw a little further apart, and the mass becomes liquid; a furthering loosening of the molecules results in the mass becoming gaseous. When the particles of matter are broken up by disrupting forces, then the mass of matter becomes ultra-gaseous, or radiant matter, composed of electrically charged corpuscles, or electrons.

The popular idea that Matter is essentially **solid** is almost childlike in its simplicity. Matter is no more **solid** than it is **gaseous**. For that matter, science informs us that the ultra-gaseous form of Matter is as **far less solid than atmospheric air**, as **the latter is less solid than a block of chilled steel**—yet it is none the less Matter.

Moreover, science informs us that the block of chilled steel is not solid at all—when we discover its real nature. It is really nothing but a mass or collection of infinitesimal particles, which are held together by force, yet which are separated from each other by spaces greater than their own dimensions; each particle whirling around the others at a terrific rate of speed, like a swarm of angry bees. Under a magnifying glass of sufficient power the block of chilled steel would appear as about an **unsolid** a thing as could be imagined—it would not be a **thing** at all (strictly speaking), but merely a crowd or collection of infinitely small non-solid particles, more tenuous than the finest gas.

Every material object, from steel to gas, is composed of minute particles called **molecules**. The molecule is the smallest possible portion of any particular kind of matter which still remains that particular kind of matter. Take Water for example: the molecules of water are the smallest possible particles of water; if they are analyzed or divided further they cease to be water, as we shall see presently.

A molecule is so small that it has been estimated that if a drop of water the size of a pea were to be magnified to the size of the earth, its magnified molecules would then be no larger than a pea—the size of the original drop! No molecule is large enough to be seen under the largest microscope. The point of the tiniest cambric needle contains millions of molecules. And the space between the molecules is greater than the molecules themselves. When you smell the perfume of a rose, you are really sensing the detached molecules of rose-stuff thrown off in gaseous form.

But, small as are the molecules, it is known by science that each molecule is composed of two or more still smaller particles, called **atoms**. But these atoms are not of the same kind of matter as is the molecule, but are something more elemental. For instance, each drop of water is composed of millions of water-molecules, each of which is as truly "water" as is the drop itself, or as the ocean itself. But each molecule of water is made up of three atoms, which are not water, i. e., two atoms of hydrogen, and one atom of oxygen—the chemical elements of which all water is composed, and always in the same proportion and arrangement of atoms.

In the same way, a molecule of air is composed of five different chemical elements, of which nitrogen and oxygen are the principal ones, the proportion being about three parts of nitrogen to one of oxygen. Some molecules have many more atoms than have those of water or of air; as, for instance, the molecules of sugar, which have forty-five atoms. Living substances are mainly composed of carbon, oxygen, hydrogen and nitrogen, in various different combinations and arrangements of atoms.

These atoms, or chemical units of which the molecules of matter are composed, are very minute. An estimate of the size of the average atom places its size at about one five-hundred-millionth (one-500,000,000th) of an inch in diameter, but some are even far smaller than even this.

There are about eighty different kinds of atoms, each representing a different chemical element of which matter is composed. At one time (until very recently, in fact) these elements were considered to be the ultimate elements and condition of matter—they were spoken of as the *Eternal Atoms*, and believed to be beginningless and indestructible. But recent discoveries of science have entirely changed this view. At present, it is known by science that these elemental atoms are not ultimate, but that they are composed of particles of a still more elemental and nearer-to-ultimate substance.

Science now teaches that each material atom, of whatever its character, is composed of a great number of electrically charged portions of ultra-gaseous matter, called **corpuscles** or **electrons**. These electrons are in a state of terrifically rapid motion and vibration, whirling and circling around each other, and around a common center in the atom; the space between the electrons being much greater than the dimension of the electrons themselves.

The number of corpuscles or electrons in each atom vary accordingly, depending to the character of the atom; in fact, it is now held that the character of the atom is determined by the number of the corpuscles or electrons composing it. The simplest atom, that of hydrogen (once dreamed of by imaginative scientists as the "elemental ele-

ment'') is composed of but 1,000 electrons or corpuscles; the atom of oxygen, of about 10,000; the atom of gold, of about 100,000; and the atom of radium, of about 150,000 corpuscles or electrons. These figures are merely approximate, of course.

An eminent authority has asked us to imagine a great globe measuring 100 feet in diameter—this to represent the atom magnified to a great size. Then he asks us to imagine 1,000 very minute particles, each the size of the point of the finest cambric needle, and each containing, as in a capsule, a minute charge of electricity, each minute particle whirling around the others in a regular orbit, and with regular motion, in that great 100-foot globe—these particles represent the electrons in the atom. This magnified image will give you the correct idea of the almost incredible minuteness of the corpuscles or electrons of which the atom is composed; and also of the comparatively immense space they have to move about in all in the dimensions of the atom.

So you see that each bit of matter is composed of smaller particles, and these of smaller particles, and these of others. Like the old jingle, it is seen to be a case of

“Great fleas have little fleas, to worry and to bite 'em;
These fleas have lesser fleas; and so ad infinitum!”

It may be of interest to state that even now there are perceived signs of science discovering still smaller particles, these composing the corpuscles or electrons—but this is not as yet generally announced or accepted—it is merely whispered at present. Other scientists content themselves with saying that Matter, in its ultimate condition or state, is “something like electricity.” Others says that it is “a mode of motion.” Others that it is a manifestation of Energy. Others that it proceeds from Something Immaterial. Others that it is a consequence and result of the activities of the universal Ether, that great Mystery of science which we shall consider in a subsequent article. Others, perhaps the wisest of all, say through the mouth of one of their number: “**Matter has melted into Mystery!**”

But whatever may now be thought of Matter or what may be discovered regarding it later on, it is undeniable that Matter as the Ultimate Reality, as the Thing-in-Itself, has passed from the philosophical and scientific thought of the race. Consequently, the old crude doctrine of Materialism falls with it. The old-time materialists are now Energists, for the most part, worshiping their old god under another name, in order to keep up with modern science.

This, then, is what modern science reports regarding the constitution of Matter.

Defensive Magnetism

By Theron Q. Dumont

The general subject of Magnetic Personality would be lacking in completeness did it omit any reference to the use of personal magnetism in the direction of defense from attack. In fact, even those who are not attracted by the other phase of the subject should acquaint themselves with this particular phase, for in these days of general knowledge regarding the subject there are many persons who are inclined to make an improper use of magnetic power.

It is not necessary that one should become a prize fighter, merely because he learns the art of boxing as a means of defense. Nor does it follow that one must become a duelist, or professional bully, merely because he acquires the art and science of fencing as a defensive measure. And so it is in this matter of personal magnetism; one will do well to learn at least its defensive phases, even though he may have no intention or desire to apply offensive measures toward others along the lines of magnetic power.

The best general method of magnetic defense of course is the cultivation of the Positive Aura, regarding which I have instructed you in a previous article in this magazine. The person with the strong, positive mental attitude, and correspondingly strong personal atmosphere, generally needs no other armor of magnetic defense. But, nevertheless, from time to time he may come in contact with other persons who may try to influence or overpower him magnetically; and it is always well to be prepared for such occasions, even though they may present themselves but seldom. The doctrine of "preparedness" is as applicable here as elsewhere.

Now, to get down to the main point. I may as well confess to you right at the start that the secret of magnetic protection is really quite simple, indeed. When I read some of the instructions given in some high-priced lessons, in which the person is taught to acquire and manifest a most complicated system of magnetic protection, I can not help smiling. For the truth is that magnetic protection is the most simple and elementary of any of the phases of personal magnetism. I shall show why this is.

Nature places within the mind and body of every living creature certain simple means of self-protection. To one she gives speed for flight; to another she gives protective coloring; to another she gives spines or quills which present a bristling front to the enemy; to another she gives an odorous fluid which causes the enemy to dread an encounter; and so on, each creature having its own means of defense

and protection. And, this general principle extends even to the psychic plane of manifestation, as well as to the material plane. Man has his means of psychic protection, quite simple and quite effective.

Here is the secret of magnetic protection in a nutshell: **In defending yourself against magnetic influence in any or all of its forms, you need but to project toward the other person a strong DENIAL of his power to influence, affect, or master you.** Or, if you wish to carry the principle still further, you should cultivate a **habitual mental attitude of the denial of the power of any one to affect or influence you against your will.**

As strange as it may appear to those who have not studied the subject, it is true that even a person of comparatively weak will may defeat the purposes of a person of strong will, providing the weak-willed one will persistently, determinedly and unshakingly maintain the mental attitude of **denial** of the power of the other person over him. Of course in a direct struggle of wills, both persons assuming the offensive, the strong will will prevail. But, thanks to the powers that be, **the defensive power of the individual is enormously greater than his offensive power.** Just as in history we find accounts of a small body of men holding a pass against a large opposing army, so in every-day life we find a comparatively weak individual resisting a strong attack, simply by refusing to admit the power of the other person over him.

Most persons give others power over them by **admitting** such possibility. Fear, or a belief in the power of the other, produces a negative condition on the part of a person, and renders him an easy victim to the designs of the other. But, on the contrary, an earnest, positive **denial** of the power of the other person to harm, influence, or affect him, will render any person immune from such attacks. I may be accused of needless repetition of this principle in this article; but I have purposely repeated it, and stated it from different points of view, for it is most important, and I wish to hammer the nail of truth well home into the mental structure of the person.

Now, right here, you should realize just how this works. It may seem strange to you that such a mild method should overcome the strong magnetic power of other persons. But you will see the point when I tell you that **you do not destroy the magnetism of the other person by applying this principle. You merely neutralize its effect upon yourself.** Just as a strong charge of electricity has no effect upon a substance for which it has no affinity, so has the strong current of magnetism no effect upon yourself if you are insulated by means of the mental attitude of **denial**. If you "refuse to consent to" the exercise of the power upon you, it cannot affect you. Unfortunately, most persons "consent to" the power, by their fear of it, and belief in its

Heart-to-Heart Talks

By the Editor

In this department the editor gathers his readers around him in a family circle and has a little talk with them, informally and "friendly-like," in the good old-fashioned way.

JOHN D. AND DYNAMIC FAITH

In an article on "Practical New Thought" in the March number of this magazine, in speaking of the Dynamic Power of Faith, I happened to mention John D. Rockefeller as an illustration of the principle in question. I did so innocently, with no idea or intention of eulogizing the business policies of the gentleman in question, nor passing upon his merits as a consistent Christian—in fact nothing was further from my intention or thought in the matter.

But, alas! some of my good New Thought readers have thought otherwise. I have received some fiery letters from some of my socialistic friends, on the one hand; and from some very pious souls, on the other hand. The first objected to the gentleman's business methods and attainment of wealth; the second, to his failure to observe the teachings regarding the "laying up treasures on earth," and "love thy neighbor as thyself."

Now, I don't think this is fair criticism, friends—do you, yourselves? One should always read a sentence, or a paragraph, in relation to its context—and get the meaning from the whole thing, not from a detached portion thereof. I don't mind criticism—I rather enjoy it, and always invite it—but I like a little fair play once in a while. Either I have been very stupid in my statement in the aforesaid article, or else my critics have not exercised clear discernment—perhaps both is the case.

The following letter from a very excellent lady shows how easy it is for a writer to be misunderstood regarding what he has said. Here it is:

"I received a terrible jolt when I read in your March number your article on "Practical New Thought" your advice to people to follow John D. Rockefeller's example. For forty years I lived in Cleveland, the center of his activities, and his business career is no secret to me. Ida Tarbell did not exaggerate in her magazine articles. You can not know of the many men whose businesses were ruined in the building up of the Standard Oil Company. How a man can profess to be a follower of Jesus, and so treat his fellow men, is beyond my comprehension. And for a teacher of the New Thought to credit such success

to faith in God must send out a harmful influence quite contrary to your other writings, or at least it seems so to me."

It seems strange to me that my reference to Mr. Rockefeller and his faith, in that article, could have been construed as setting the seal of approval upon either the brand of the Christianity of that gentleman, or upon his business methods. In fact, neither of these things were in question.

In the article I merely cited Mr. Rockefeller as a striking instance of the dynamic power of Faith. I did not mean to imply that the Lord had rewarded him for his "goodness," or his faith—most certainly not. I meant simply and solely, and most positively, that the mental attitude of FAITH in anything which is deemed powerful is **dynamic**; that it serves to awaken potential forces which work in the direction of the attainment of the aims and desires of the person manifesting the faith.

I stick by this statement; I have seen it work out too often for me to back down on it. I think that Napoleon's faith in his "star of destiny" acted in this way. And I think that Mr. Rockefeller's strong faith in **the idea that his God was on his side, and was backing him up**, proved a dynamic factor in his success. He didn't merely believe in a God who remained passive, and only helped one to heaven; he believed in a God who answered prayer, **and granted the things prayed for**; and he acted upon this belief, and thereby set in force certain laws and principles according to the Law of Attraction.

I do not think that many other men, though possessing and manifesting the same faith as Mr. Rockefeller, would have accomplished just the same results. He possessed certain qualities of his own—business qualities, thoroughness, peculiarities of temperament, and "one pointedness" of mind, which enabled him to guide the forces which soon began to sweep him forward. I think the same thing is true of John Wanamaker, another successful man mentioned by me. And I think the same thing is true of many other men who have "believed in," and have had faith in, other mysterious things which they thought had the power to advance their interests. I have talked to many such men, and know whereof I speak.

Finally, I have no hesitation in stating that it is my positive conviction that Mr. Rockefeller, though probably he would have attained a great measure of success under almost any circumstances, being what he was mentally, temperamentally, and emotionally, still would not have manifested the full power of his success had he not had this strong faith in "God and Myself"—**for one thing he otherwise would have been afraid to take the chances he did**. I tell you, friends, this kind of faith has a dynamic force, and must be reckoned with when met.

Now, that is the last I shall say on this subject. I want you to know that I don't know and don't care just how consistent or inconsistent a Christian John D. Rockefeller is or is not; nor whether he is going to get his expected heavenly reward for his piety or else has a big jolt awaiting him on Resurrection Morn. I'm not his priest, nor any one else's, for that matter. Let John D. settle the matter with his own preacher. I don't care a snap of my finger about John D. Rockefeller's religious consistency, or his standing on the heavenly books. All that I have to do with him is to point the fact that he had FAITH—abundant faith—and that he got there! If this be New Thought heresy, so be it! Faith is not merely an item of religious worship—it is also a dynamic mental force! The statement that "Faith can move mountains" is far more than an ecclesiastical platitude—it is a fact of the Power of Creative Thought, and one that the world is just beginning to find out.

HEART AND HEAD: A PERSONAL CONFESSION

Here is something that I wrote for the "Questions and Answers" department, but which I now think is best suited for the "Heart-to-Heart Talk" pages—for that is just what it is, a "heart-to-heart talk," of one friend to another. One may say in this way what would be in very bad taste if spoken otherwise. And so, I have ventured to inflict this bit of personal confession upon you.

I print the letter of the correspondent, and my answer thereto, as originally written for the other department of the magazine. It explains itself. I trust that it will not bore you, or make you yawn. It is a little slice of my life that I am exhibiting to you. I pray you to bear gently with it, for it is a bit of myself.

J. C. G. writes: "I rather like your answers to correspondents, on the whole; and think that in many cases they contain sound, practical common-sense advice, which undoubtedly arises from a wide and varied experience on your part. But, for goodness sake, man, why don't you put a little more feeling into them, and not merely manifest as a cold thinking-machine? Why don't you use your heart a little more, even though you use your head a little less in so doing? Is there no sentiment left in you; or has it been choked out by the excessive use of your intellect? For one (and I am your friend in spirit, remember), I would prefer a few more heart-throbs, and a little less burning up of gray brain-matter."

Well, now, what do you think of that? Slaps me for want of heart; and tries to salve the sore spot by flattering my pride of intellect! First a scratch by the sharp claws; and then a nice, stroking by the soft, velvety paw! Oh, yes, a woman, of course; a man wouldn't know how to do it so cleverly.

Well, Sister J. C. G., your statement may be correct so far as the outward appearances are concerned; but you are wrong in your conception of causes. I am not devoid of sentiment and feeling; nor ignorant of heart-throbs. On the contrary, the powers that be endowed me perhaps too liberally with the capacity for feeling—the gift of sympathy, and the power of emotional reaction. As a consequence I have suffered much in my journey through life; suffered so much that I have been forced to adopt a somewhat stoical philosophy in order to obtain even a reasonable degree of peace. It has been said that “the world is a comedy to those who see; a tragedy to those who feel.” And I have felt!

I am no stranger to that experience of the “world pain.” So well acquainted with it am I, that without the sustaining comfort of a philosophy which pierces the veil of appearances, and which sees the Reality behind it, I should have fallen, perishing and dying, on the desert of Life, crying aloud for the shadow of some sheltering rock to protect me from the pitiless glare of the sun of Things-As-They-Seem.

So true is this fact of my being, that when I first began to receive letters from the world of people in trouble, asking for advice and messages of comfort, I felt that I could not bear the torture. Some of the tales that were poured into my sympathetic ears were so appalling that I was almost maddened. The cries of distress from strong men, and the appeals of distressed women who were “paying the price” of their own mistakes, and often of the brutality and bestiality of men as well; these often bore upon my soul with such force that I cried aloud for the mountains to fall upon me and bury me, or the sea to receive me and cover me—anything, just so that I could get away from the ceaseless torture of the pain of others. Oh, yes, friend J. C. G., I had the “heart-throbs,” all right! I only hope that no such experience as this may ever come into your life; that’s all.

More than this, as I handled the hundreds of letters that reached me in those days of my early work (I seemed to actually **draw them to me** by the Law of Attraction, by reason of that super-abundant sympathy), I developed a strange sense of perceiving the personality of the writers thereof—just as if I were in their actual presence. No, I do not mean Psychometry—I have conducted experiments along those lines with those in whom this power was developed and I know the laws and principles thereof. It was rather more of a “soul” quality than a psychic sense—though it would be most difficult for me to explain just what I mean when I make this distinction, which, however, is a very real one for me. And, accordingly, I could feel all the more acutely the pain and troubles of my numerous correspondents by reason of this developed faculty.

Sympathy—and sentiment—it makes me smile, friend J. C. G., when you accuse me of not being acquainted with them. Why, I fairly radiated sympathy; and was bathed in sentiment. I set up currents of attraction which drew to me, in person and by letters, apparently every one in the world who was in need of sympathy. As for sentiment, it seemed that I was to be smothered in it, so much of it was evolved in response to the attractive forces set into operation; if you can imagine any one being drowned in a tank full of thin honey, you may form a picture of my plight. But the Lord saved me alive from both Scylla and Charybdis; and I am here to tell the tale.

It finally dawned upon me that there was such a thing as too much sympathy; that too much pity bestowed upon people tended to weaken them and render them "leaners." In some cases it actually developed in them a love of being miserable, and thus being pitied. I found that the best, and perhaps the only way to really help others is **to help them to help themselves**. I found that the more I allowed them to lean on me, the less self-reliance was developed in them. I found that it did not do them a bit of good for me to "take on" their pain and troubles (and this is what "sympathy" really means; i. e., "to suffer with"); besides it unfitted me for giving real help. Moreover, I found that much of my supposed sympathy was really an affirmation of the reality and permanency of their pain and troubles, instead of a denial of the reality and permanent nature thereof. I began to realize that this "sympathy" was really not good New Thought at all. I began to see the "science" in the so-called "coldness" of the Christian Scientist teachers; and their statement of "it is nothing at all, in reality."

One day while visiting a zoological garden, I received my final lesson. I saw a mother lion **teaching her cubs to get along without her**; she made them do things for themselves, under her watchful eye, and would not permit them to get too close to her. Ah! said I, here is true sympathy and love! wisdom toward those whom you love, and those for whom you feel a sympathy, consists in **teaching them to get along without you**. And, from that moment, I have tried to follow that plan.

As a consequence, I have done something in the way of building up individuality, manhood and womanhood, in those for whom I have felt a sympathy. I have discouraged "leaners," and "sitters at the feet." I have tried to make people stand upon their own feet, instead of leaning upon me to their own hurt. And, I have practically escaped the old "taking on" of the pain and troubles of others; though, God knows, I have not lost the gift (!) of "understanding" these things in others—and even this requires the sternest philosophy to bear with peace. Perhaps this statement may help you to understand my apparent "lack of sympathy," and stoical attitude toward life, friend J. C. G.

And as for "sentiment," friend, I pierced this illusion also. I saw that much of the sentiment inspired in me by others was but "sentimentality," emotional excess, and foolish, mawkish, maudlin, hysterical imaginings, and other like undesirable things. I still have sentiment in my being—I would not like to think otherwise; but I freely admit that I have acquired such a horror of "emotional jags," that I may lean too far backward in my desire to stand straight in this respect. I see many very good things and ideas being spoiled by the introduction of sentimentality; I see many very foolish actions performed under its influence; I see much hypocrisy encouraged in this way; I see much false reason inspired by sentimentality; and so, when I think of the thing I find myself gently murmuring, "From sentimentality, emotionality, and all other such pestilences, good Lord, deliver us!"

And so, friend J. C. G., if there seems to be too much scientific detachment in my attitude toward my correspondents, let this be my excuse: **I had an overdose of Sympathy and Sentiment in the early days of my work, and this is the reaction!** And, besides, I feel that I can do my best work in this way.

There is far too much personal experience in this talk to suit my taste, but I shall let it go, as it is written, without any censoring on the grounds of good taste and reason. An honest confession is good for the soul—and I feel better for getting this one out of my system. I hope that I have answered your criticism, or question, or whatever you intended it for. And I hope that I have pointed out a lesson for some of the other readers. At any rate, the Spirit moved me to write what I have—and I suppose that there must be some reason for it, although I can't exactly see what it is.

SHELTON RAISES THE D—EAD!

Here is a letter that I have just received from our good friend, T. J. Shelton, preacher, teacher, sun-gazer, and editor of "Scientific Christian" (1657 Clarkson street, Denver, Colo.):

"Dear William: The other fellow and I have just finished reading your 'answer' in September 'Advanced Thought,' and we enjoyed every word of it, especially the tail end of it. You will find out where the 'cantankerous cuss' was spoken, when you read the first page of October CHRISTIAN, for I am going to expose you in the right way. It was a private letter to my wife, which you wrote to her, and which she received just after we had returned from our honeymoon; and from that day to this she has called me 'a cantankerous old cuss,' and has quoted you as authority.

"Now to business. At last we have made arrangements so that she can be the office editor and hold things down here at home while I go

out into the field and preach the gospel, heal the sick, cast out devils and raise some of the dead ones. I start for Chicago September 3d and shall establish my headquarters at the Congress Hotel for a month or longer, if the leadings point that way. If you know of anybody who wants to be saved, refer them to me.

"My soul is saved, and I am starting out to help others to get saved; and while I will not call them up the sawdust trail, like Billy Sunday, I will send them along on their own sweet way, just like William Walker Atkinson and the other good fellows do. In other words, I am in the lecture field, not fishing for suckers or sharks, but ready to preach the truth. I can stay away just as long as I feel like staying; and I think it will be quite a relief to the other fellow to run affairs on Her own hook, and get rid of the physical presence of the 'cantankerous old cuss.'

"I have been dictating this letter, but the Lord knows what is in it, for She is in the habit of taking down what I say in the way She thinks I ought to say it.

"I AM,

T. J. Shelton."

Now what do you think of that for harboring up grievances? It was sixteen years ago that Shelton took that honeymoon trip, and he claims to remember what I said in a letter at that time! Nonsense! all of us old-timers remember that T. J. hadn't a single thought at that time for anything in the world except that beautiful bride of his—"Lady Blanche" he called her. Why, his journal dripped honey at the end of every paragraph; and you could fairly hear him warbling like a meadow-lark in Springtime—he was the happiest, silliest, most enthusiastic bridegroom in all the world; and we liked to have him so, for all the world loves a lover, and he was some lover, believe me!

No, sir! Shelton doesn't remember anything that any one said to him, or about him, at that time—there was only one world for him, and only two persons in it, **SHE** and He!!! When he thinks that he remembers what I said, he really is only remembering what his good wife has reminded him of, of sundry occasions when he needed a calling down. You can always trust a good wife to remember things like that, of which she can remind hubby for the good of his soul, from time to time.

But, just the same, it looks as if I had something coming to me in that October number of "Christian," all right. I wonder just what I did say in that letter—sixteen years is a long time, you know! Talk about "embalming"—T. J. has embalmed something of mine, and kept it for sixteen years. He talks about "raising the dead"—well, he's done it this time; why couldn't he let that dead letter rest in peace, instead of making it play the Lazarus role? Letters are danger-

ous things, anyway. Did you ever hear that old saying: "Do right, and fear no man; don't write, and fear no woman!"

I am sure that we are all interested in this notice of the lecture trip of Brother Shelton, the man who put the "I" into "I AM." I, for one, shall take advantage of the opportunity to hear him when he holds forth in Chicago; and I think that many of you will do likewise when he reaches your respective cities. I imagine that he will "start something" when he gets to work "preaching the gospel, healing the sick, casting out devils, and raising some of the dead ones" (do you know my typewriter tried the hardest to make the latter part of that sentence read: "casting out the dead ones, and raising the devil"—wise typewriter, I'm thinking).

Well, here's to T. J. Shelton; may he live long and prosper, and save all our souls alive, all alive, O!

OUR REPORT OF THE NEW THOUGHT CONGRESS

I feel that this magazine, without sacrifice of proper modesty, may congratulate itself and its readers upon its enterprise in getting before its readers a full account of the Second Congress of the International New Thought Alliance **in less than a week after the closing day of the Congress.** The Congress closed Sunday, September 24th—and here is the full account of it in your hands only a few days later (look at your calendar, and see for yourself), notwithstanding the necessary time spent by the magazine in the mails.

If you have ever been around a magazine office, or a printing shop, you may form an idea of the difficulties attendant upon such an undertaking; otherwise, you will not appreciate it. But whether you do, or do not, realize just what feat we have performed, you will of course appreciate the fact that you have here the full account of the proceedings of the Congress reaching your hands only a few days after the close of the Congress.

Moreover, as you may see from reading the report itself, it was written on the spot by myself, the editor of this magazine, and is not simply a reproduction of the official program printed in advance of the meeting. It is the real "news" of the Congress, gathered on the ground, and including even the last echoes of the final great gathering on Sunday evening, September 24th.

If you have friends interested in the Congress, you will do them a favor, and us a favor, by calling their attention to the fact that they can secure the full report of the meetings **right now**, by sending for a copy of this magazine.

"Questions and Answers"

Conducted by the Editor

In this department the editor publishes and answers communications from the readers of this magazine. Its pages are open to all honest inquirers who ask questions on subjects in which they are interested for the purpose of getting information, or being "set straight" on any points which have perplexed them. No attention, however, will be paid to communications obviously intended to exploit pet fads of the writers, or to abuse or revile the honest opinions of others. It is understood, of course, that the subjects of the questions shall come within the general field and scope of this magazine, as indicated by our title page. The subjects of Economics, Sociology, Politics, etc., are out of our field, please remember. Make your inquiries as clear, concise and practical as possible, and the editor will do his best to give them the consideration that they merit. The names of inquirers will not be printed, nor need they be given in full if inquirers prefer it—initials serve every purpose in the case.

IN RE: "THE SILENCE"

E. W. S. writes: "Like St. Paul, I have been 'in a strait betwixt two'. One New Thought teacher, in giving directions for going into The Silence, advises that there be no affirmations or holding of positive thought. He advocates a perfect passivity—a thoughtless yielding to the divine inflow. Another teacher writes that there should be affirming of positivity. Please let me have your opinion."

I think that here, as in many other cases, the apparent difference is merely one of expression, and of meanings of the terms used. In many cases, if one will but take the time and trouble to analyze the case, there will be found to be an underlying agreement and harmony, although on the surface there seems to be an irreconcilable difference. If we could only get differing persons to define and explain their terms and concepts, there would be but little left about which to argue, in most cases.

Then, again, there are always "the two sides of the shield" to be remembered. A different viewpoint gives a different perception, each being equally true, and yet each being but a portion of the whole truth. Do you remember the story of the blind men and the elephant that we printed in this magazine a little while back? If not, turn over the leaves of your back numbers (I hope that you keep them, for they cannot be replaced if lost—many of them are now out of print) until you find the story; then read it carefully, for it conveys a lesson that many of us need.

So far as is concerned the matter of affirmation or non-affirmation as a necessary precedent of The Silence, I would say that, in my opinion, the whole point is one of "much ado about nothing." I cannot see any advantage for either side, nor any disadvantage, either. This, of course, presupposes that The Silence is not a state or condition of abnormality—not an induced "psychic" state or condition. I wish to lay special emphasis on this last point, for I am strongly opposed to anything that approaches self-hypnotization, or abnormal psychic states masquerading under the name of "The Silence."

The Silence, to me, means simply the mental attitude in which the individual withdraws his attention and interest temporarily from the sights, sounds, and

thoughts of the material world, and allows the uninterrupted manifestation of the consciousness of the One Being, One Life, One Spirit, which is always present at the very center of his being. It is not a case of yielding to any outside influence. Instead, it is the shutting out of outside things so that the fundamental Inner Consciousness may manifest itself freely.

The term "divine inflow," if interpreted literally, is the wrong one in this case. There is no "inflow" from something external to yourself—rather is there a welling up, a surging up, of something that is already indwelling at the very center of your being. In The Silence, there is no opening up of oneself to outside influence or influx; there is only the opening of the channels for the divine uprising within yourself. The Kingdom of Heaven has been stated to abide within yourself, upon the authority of a great teacher; you have but to open the doors of your soul and peep into that great plane of being. You will never find the Kingdom of Heaven outside of yourself—there is only one door to it for you, and that is through your own soul. However, this teacher is probably only using the term "divine inflow" figuratively, and not literally.

If it helps you to "affirm positively" in entering The Silence, by all means follow that plan—for the mental attitude of The Silence certainly is one of the very greatest positivity; one there dwells at the extreme positive pole of Being. On the other hand, if it helps you maintain "a perfect passivity and thoughtless yielding to the divine inflow," by all means follow that plan—for the personal self certainly becomes perfectly passive to the Real Self in the mental attitude of The Silence. But, in this last case, be sure that you know to what you are rendering yourself passive and thoughtless! Do not assume this mental attitude toward anything outside of yourself—for there is nothing outside of yourself that can help you. All the divine power that will ever reach you will reach you through the portals of your own soul—from the Great Within.

Within yourself is the Divine Spark which kindles the spiritual flame of your life, heart and mind. Just as truly as that in the Divine Being you live, and move, and have your being, so is the Divine Being immanent within yourself. If you grasp the tremendous significance of this metaphysical statement, you will be in no further doubt regarding the question of "what to do" in entering The Silence. You will see that it will make little or no difference to you just what you do in the way of preparation. You will do whatever seems easiest and best for you to do, although some one equally wise may do precisely the opposite thing. For, at the last, The Silence is not a state or condition of DOING, after all; it is rather a consciousness of BEING!

If there is any one affirmation that is absolutely appropriate for The Silence, it is this: simply "I AM!" Only this and nothing more; for when you have said this you have said everything. Blessed indeed is that individual who is able to say these two words, "I Am!" with a full consciousness of their import and significance. Such a one does not need to pay attention to any teacher's "instructions" on the subject of "Just How to Enter The Silence." For he knows that within himself is The Light of the World.

Do you wonder, friends, that when I consider the truth of this great Sunshine of Truth I become more or less impatient and intolerant regarding this moonshine talk about inducting abnormal psychic states and conditions and calling them "The Silence"? To me this seems like prescribing hashish to a young person who needs but the fresh air, clear skies, mountain or ocean view, and natural exercise in order to manifest perfect health and abundant life.

The Silence does not mean unconsciousness, or semi-consciousness—but rather a state of consciousness which is as far more “wide awake” than the ordinary consciousness, as the sun is brighter than a penny candle-light. The Seeker of The Silence should not be told “Nighty-night; close your eyes and go to sleep like a good child!” Instead he should be told: “The morning has come; the sun is high in the sky; rouse yourself and look out upon the beautiful world—WAKE UP!” The Silence does not mean “Soul-Sleep”—rather is it the Soul’s Awakening!

TEST IT FOR YOURSELF

M. J. M. writes: “There is a man in a certain large city (name deleted by censor) who claims to be a “Great Adept,” Author, and Inspired Teacher. He has written a number of books on Occult Science. Now, I ask you to tell me if the teachings in his books conflict with those in the books of another teacher (name deleted by censor); and if so, what is the difference between their teachings. Which teachings are the best?”

I am sorry that I cannot answer questions of this kind in this department. I have even been compelled, for obvious reasons, to act as censor and strike out the names of the writers and teachers mentioned by this correspondent. Were I to begin giving my advice regarding the respective merits of different writers and teachers, I should be accused of favoritism; and, indeed, it would be very hard for me to escape showing personal preference in such cases. And I would thus be setting myself up as a judge—which I certainly do not wish to do. Who am I, that I should set myself up as a Supreme Court? Nay, nay! not for me! I decline the nomination.

All that I can do in this case, and those like it, is to tell the inquirer to test out the thing for himself. Let him apply the Touchstone Test: “Does this thing make me Stronger, Better and More Efficient?” If you find that certain articles of food agree with you, and give you strength, vitality, and energy, then you continue to use them, don’t you? And, likewise, if you find that certain articles of food have an undesirable effect upon you, give you internal disturbances and pains, and make you sluggish, feverish, and generally out of sorts, you “cut them out,” do you not? Well, then! apply the same rule to books and teachings; continue the use of the beneficial kind, and “cut out” the others. Then you’ll be acting intelligently, and as an individual; instead of looking for and depending upon the “authority,” real or assumed, of other persons—editors of magazines, and other such “opinionated” persons, for instance.

OCCULT ORDERS AND BROTHERHOODS

R. L. S. writes: “I have received a number of pieces of literature from different Occult Orders and Secret Brotherhoods, each claiming to be very ancient and to give secret and esoteric knowledge which can be obtained from no other source. Each of them claims to be the original Secret Brotherhood or Occult Order mentioned in many of the old occult writings, and in the popular novels of occultism. Now, will you not please inform me which of these rival organizations is the genuine and original one; and whether any of them really possess hidden truths which can be obtained from no other source. I must confess that I am attracted by the idea of a Secret Brotherhood, or Occult Order and would like to become an Initiate in one of them if it is really all right. But how can I determine which of the many is the right one. Sometimes I feel that maybe none of them are what they claim to be. I notice that

they all charge good entrance fees, dues, and degree charges. I suspect that that they are merely gotten up to lure persons of an imaginative temperament like mine, and are simply "out for the money?" I don't like to think this—but, sometimes I can't help it."

Well, friend R. L. S., you will do well to "be from Missouri" about this matter of Secret Brotherhoods and Occult Orders. Oh, yes, the idea is very fascinating, I admit. It appeals to the romantic side of one, and awakens ideas of the wonderful old teachers, white-haired councilors, and secret and solemn ceremonies that we have read of in the novels of Marie Correlli, Bulwer Lytton, and others of lesser popularity. But when we really meet some of the "Highmuckamucks" of these Orders and Brotherhoods, the romance disappears. Oh, wurra wurra! how lacking in romanticism they seem at close range. And what an eye they keep on the dear old bank account. They are as bad as the rest of us who work for a living. No, I was not trying to make a pun on the word "work," not at all; I never make puns.

No one has any corner on Truth, nor monopoly of knowledge, occult or otherwise. These "Orders" and "Brotherhoods" with the Secret Degrees or Inner Circles—at so many dollars per degree of Innerness or Secretiveness—are no exception to the rule. This "Secret Work" of the "Orders" and "Brotherhoods" is the flame around which many little occult moths circle, dazzled and lured by the glare; many of them, sooner or later, plunge into the flame (on the theory of "I'll try anything once," apparently) and then they emerge, with singed wings—only to try it all over again at the next opportunity. But bless 'em! why should I bother about it? They seem to enjoy the experience, so why not let them keep it up—they will anyway, for that matter, as I know from personal observation.

There is a Great Order to which all advanced souls belong. It has no formal meeting places—each individual meets with the All in the Secret Place of the Soul. No cash admission fee, or dues are paid—yet each pays the price of Experience. Each is "given his degree" when he earns it, and not before. The Highest Truth is given, at the right time, and not before,—all "without money and without price." This is the only Great Order to which to belong. Put in your application for admission to it—address it to your Real Self! You will finally work up to the Great Lodge.

As for the rest of the "Orders"—oh, what's the use? Let the children play, if they want to!

ELECTIVE AFFINITY

Mrs. C. W. B. writes: "Why is it that some people seem so near to one, when there is no blood relationship? I know a young man about twenty years old, in fact have known him since he was a small child, who seems as near to me as my own boy. His joys and sorrows mean just as much to me as those of my own son. In fact, I could not think any more of him if I was his own mother; his own mother died when he was about ten years old. A friend of mine who, like myself, is a student of New Thought, says that it is soul-harmony. My theory is that in some past life I really was his mother. I would like your opinion on the subject, as it certainly baffles me."

I do not know the answer in this particular case, of course. One frequently meets with cases of this kind—sometimes those even stranger. Some philosophers have sought to explain this class of happenings by the theory of soul attraction, mental or spiritual affinity, etc., while those who accept the teaching of Reincarnation seek the explanation along those lines. I know of no

positive settlement of the question, which will apply to all cases. It is possible that some cases may come under one category and others under another. The writings along the line of Reincarnation contain many references to this class of cases. Other writers have mentioned the phenomenon, and have sought to explain it by different theories. Did you ever read Goethe's "Elective Affinities"?

It is undeniable that persons often seem attracted to each other in the strongest way, where the ties of relationship do not exist, and where there is possibility of sexual attraction even in subtle disguise. In fact, all of our friendships are based upon this principle in life. In many cases the commonness of mental tastes may be the explanation; it is said that if two persons love a common object very greatly, then they will love one another more or less. Many things loved in common may create a strong bond of attachment and attraction between individuals. In the same way, emotional resemblances and agreement may create a strong tie and affinity. Finally, two persons whose spiritual aspirations are in harmony will likely be attracted to each other in a very strong way—a way not understood by those who dwell only on a lower plane of living and thinking.

Finally, there are certain exceptionally strong attachments in life which would seem to be unexplainable except upon the theory of some previous attachment in an antecedent state or condition of existence—a previous incarnation, for instance. Sometimes we meet persons who, like ourselves, seem to have been known in some other world, a world entirely different from this one; and when such persons are met with there seems to be a mutual recognition and attraction, and an unusual mutual understanding.

Du Maurier once wrote a novel about a couple of people who believed that they had previously dwelt upon the planet Mars, and whose souls had become entangled in some ray of light, and were rushed onward to incarnation on the earth planet. They never felt at home here; and when they met each other they recognized their common origin—their common home country. This writer may have been simply indulging in fancy; or, on the other hand, he may have been conveying a hint of something in which he believed. Novelists have this way of doing things, sometimes; Bulwer Lytton's stories are filled with instances of this kind.

But, here we are running around in a circle again—getting nowhere, though always keeping going. This because there is no final answer that will fit all cases—for the Law of Attraction is one of Nature's greatest laws, and manifests in an infinity of various ways, forms and degrees. It is in constant manifestation on all planes of existence, material, astral, mental, and spiritual. Without its manifestation there would be no physical, mental, astral, or spiritual activities. Ranging from gravitation, chemical affinity, cohesion, up to mental and spiritual attraction this law is ever active and ever potent. It would require more than finite wisdom to state positively that "this is this," and "that is that" regarding its particular instances or appearances.

But, in conclusion—and this is addressed to the congregation in general, and not to this particular inquirer of course—it behooves us always to be very wary of these mysterious attractions in cases in which the two persons happen to be of opposite sexes. No, I am not crassly materialistic, nor am I by nature a dispeller of romance. I recognize the existence of things far above the material plane, and I recognize the validity and power of romance. But, at the same time, I have lived fifty-four years; have traveled considerable, and have met many persons—and have kept my eyes and ears open. And, as a result,

I realize that that little imp, Dan Cupid, is about the slyest, cleverest, most ingenious, most subtle rascal in all the world. He delights in fooling persons into the belief that there is something most wonderful, most unusual, most mysterious, about the attraction between them.

Old bachelors, and confirmed man-haters, both of whom have proved immune to Cupid's ordinary methods and artifices, have finally capitulated to this new method, and have been caught on the hook cleverly baited with "spiritual affinity", "mysterious attraction", or "occult relationship". With eyes expressing a rapt, wondering amazement, and with voices trembling under the influence of the supposed transcendental influence, men and women have marched up the aisle to the strains of the "tum, tum, te dum; tum, tum, te dum" wedding march, while little old Dan Cupid has had to stuff his chubby fist in his mouth to keep from laughing out aloud. As old Omar said in another connection, "He knows, HE knows!"

So, members of my congregation, never omit from your calculation the influence of Dan Cupid—the sly little rascal. Consider the probability of "spiritual affinities", and of "previous incarnation attachments", if you like, and as much as you like; but always regard Dan Cupid as the possible "tertium quid", or third something, when passing final judgment. Ah, Danny boy, ye're a little divvil, so ye are!

[It is of course understood that this last reference is intended only for the general readers of these columns, and has no bearing upon the particular case mentioned by this correspondent. In considering the subject it was necessary for me to get away from the limits of the particular case in question. I have many inquiries of this kind, on various phases of this subject, so I am answering them all at once in this particular answer. I emphasize this fact, lest it might be supposed that I am trying to apply this particular principle to the case in question, which would be most unjust to this particular inquirer.]

THE PARASITIC GADFLY

Mrs. R. J. M. writes: "We are taught that there is Plenty. We can see that there is plenty, but when it isn't on the right side of our ledger what good does it do us. The spiritual is beautiful, and we could not live a life worth while without it; but the material is absolutely essential when one is ragged and behind the times. In such cases it does not make a blamed bit of difference what one knows; and I often think one would be better off if one knew less. I have a friend whose husband is a successful business man, and she also has a legacy of her own. She sits around with her lily-white hands covered with diamonds, and everything beautiful that a woman could wish for; and then tells me that 'there must be something wrong in your way of thinking'. It takes all the grace of God that I have in my heart to keep from slapping her."

There now, sister, you have gotten it out of your system, anyway; and so probably feel better for it. Wonderful how much good it does to express a thing that we have been keeping back for so long. Well, I don't blame you. Something away inside of me keeps saying: "I wish she had slapped her," but probably this is the "original sin" in me which managed to survive the baptismal ceremony. The correct thing to do under such circumstances, I believe, is to turn the other cheek and to love the one who is stinging you. Oh, certainly, certainly!

If there is any one particular kind of person for whom I have no patience, and still less liking, it is this type of woman who, supported by the work of others and doing no work of her own (not even her own dressing, not to speak

of household duties), dares to speak of "leading the life of the Spirit", or "leading the Higher Life", and all that sort of thing. It is bad enough to be a parasite (though I am not blaming even these, for they pay the price directly or indirectly), but when such people assume the air of righteous wisdom and virtue, and attempt to lay down the law for others, I cannot resist inquiring by what right they speak.

If such a life is the Life of the Spirit, or the "Higher Life", may the powers that be carry me to the other pole of life. It is things like this that at least partially reconcile me to some of the teachings about Karma which are usually quite distasteful to me. It would be comforting to believe that our old friend Karma would take women like this and give them a course of instruction in "High Thinking" over the washtub, while cooking meals for a family of thirteen, and rearing a big brood of young ones at the same time. If these people have money, all right; if they are lazy and lacking in the desire for useful employment, likewise all right;—I have no desire to preach to them or to reform the world. But, for the love of Truth, let them stop this hypocritical pretence of merit, virtue, and superior wisdom—at least to the extent of refraining from preaching to those of their acquaintance who may lack some of the wealth and ease which is theirs. This smug self-satisfaction, and assumed superior wisdom of these poor miserable creatures (for they are this, when all is known) is one of the most nauseating experiences of life. It affects me like a spiritual emetic. Ugh!

You are quite right, good sister, in your belief that spirituality, while beautiful, doesn't do one much good if one is suffering in the material things. I see no virtue in poverty, or want. I consider these things diseases, often most malignant. I do not believe in trying to make oneself believe that one likes skim milk here, in hopes of getting the cream in another world. I believe in getting, and having, the good things right here and now, rather than in the sweet-bye-and-bye. And if one's spirituality cannot be transmuted into at least a comfortable degree of living and being, then it needs repairing.

At the same time, I realize that one pays the price for everything—spiritual things as well as material. I know that I have sacrificed some mighty good things along material lines, simply because I wouldn't pay the price of giving up something that I liked still better at the time. Not that I claim any credit for this; on the contrary, I think now that I was a big fool for doing as I did. But, be this as it may, I made my choice and paid the price; and I refuse to regret. We all pay the price, and sometimes a big price, too, for what others think we have easily obtained and easily held. I would be willing to bet that the parasitic woman complained of in this letter is paying her price. If no other price, she must be suffering from atrophy of the soul, or from fatty degeneration of all that part of the Self that makes life really worth living for most of us. For one thing, she has lost her sense of humor, else she could not preach as she does—and that is some loss, believe me!

Well, this friend did not ask any question; but she has called forth a reply, just the same. And, betwixt you and me, is it not just possible that she would not "trade places" with the other woman today, diamonds and all, if she had to be just what the other woman is, live as she does, think as she does, feel as she does, act as she does, and pay the price that she does. Honor bright, good sister, would you really "trade souls" with that other woman, if the chance were offered to you? I do not mean to simply exchange circumstances; I mean to actually surrender your individuality and personality to her, and accept hers in exchange, with her money and position thrown in "to

boot"? Take a good long think, and honest think, and you may be surprised to discover that you find yourself quite unwilling to pay the price demanded.

Yes, on the whole, it was best not to have slapped her—she wasn't worth it, poor undeveloped soul. Like the bear-cub, she has all her troubles ahead of her; while you are living-out, and out-living, yours.

SPIRITUALISM

P. B. writes: "I believe that you are a fair-minded man, and I would like to ask you if you believe in spiritualism. My wife and I attended several meetings, but after I came away I doubted the genuineness of the whole proceedings. I think the spirits have nothing to do with it, and that the readings are a sort of mind reading. Please set me straight in the matter."

This letter, which is typical of many that I receive on the same subject, is very hard to answer properly and in justice to all concerned. The subject of spiritualism is a very large one, and contains such a variety of phases of theory and phenomena that it would require a large book to even skim the surface of the subject. It contains in it some very high teachings, and some very low ones; some very interesting phenomena, and some very pitiful exhibitions of human credulity and charlatanism. This, however, is of course true of almost all lines of thought, and is no reproach to those who are engaged in the study and teaching of the higher phases; and no disproof of genuine phenomena. It is one of the things deeply regretted by the best persons in the ranks of spiritualism.

There are many phases of spiritualistic phenomena which, in my opinion, are explainable under the hypothesis of telepathy, and other forms of psychic communication between mind and mind. There are other forms which I think may be accounted for by certain little understood natural, physical laws, without falling back upon the theory of spirit-return. More than this, as all theosophical and similar writings point out, there may be manifestations of astral forms which are not "spirits" at all. The subject is an interesting one to occultists, and many books have been written on the subject, most of which may be found in the public libraries of any large city. The psychical researchers have contributed much valuable information along these lines.

Finally, I believe that notwithstanding the claimed validity of the theories of spiritualism, no person is justified in "dabbling" in spirit-return for the purposes of idle curiosity, or gratification of morbid sensationalism. Investigation in the true scientific spirit is quite another matter. And, also, one should not part with his ordinary sanity and cool judgment when he is investigating this subject. He should keep his head, as well as his nerve; and not be ashamed of admitting that he is "from Missouri", and "wants to be shown" before believing. I think that most honest and sincere spiritualists (and I have many of them among my friends) will agree with me in these last statements—at least such has been my experience with this class of spiritualists.

As for the spiritualistic "fakers", and their "boobs" (for that is what they call their dupes), one need not bother about their opinion—the more credulity and lack of sane thought and investigation, the better they are suited; in fact they exist only by reason of it. But, happily, the garden of spiritualism is steadily being ridded of its weeds, thanks to the earnest efforts of the right kind of workers in the field.

PSYCHO-ANALYSIS, AND ITS EFFECTS

J. C. M. writes: "My difficulty is not so much an entire failure to get results from New Thought methods, as it is to carry my efforts to a final success. I can usually by my energy bring most things I wish for into being. But then almost invariably I get a big set-back before I can finish it. No matter how important the work may be, it is almost an impossibility for me to carry it through to the end without a world of trouble. And yet I never look for trouble; I am not a pessimist. The queer part of it is that my difficulties seldom appear until I am on the last lap of the work, when everything is going along splendidly. Then, like a bolt from the clear sky, it falls, and immediately I seem to see a grinning head saying: 'Now work; work, will you!' and it usually means work, and hard work, too. Subconsciously I may expect this to happen, and that may possibly be the whole cause of my trouble. If that is so, I suppose that I may eventually remedy it by auto-suggestion. But the fact that I never expect it makes me forget to treat myself for success, for everything looks favorable until the collapse comes. And, mind you, these difficulties are always beyond human power to overcome, until the swing comes back my way; then it sails along just as it did before without any further trouble. It means, however, a difference to me of being unsuccessful; whereas, had the work gone on uninterruptedly, I might have sold my products the same season, and thus have made a success of it. But, holding stock or material over a whole year means a very expensive way of doing business. I have never read or heard of any one having this discouraging peculiarity; and I used to be able to grin and bear it, but it has finally become monotonous, and is now beginning to make me feel discouraged each time it happens. It will certainly be a relief to me if you can suggest some remedy."

Now, friend J. C. M., your letter shows that your mind works along logical and scientific lines; therefore you will not accuse me of being cold and unfeeling when I analyze your case, and pronounce it to be one of subconscious "expectant attention" developed into a strong habit, and strengthened by constant repetition of the impression. Added to this, and working in unison with it, you have undoubtedly an unusually strong power of creative mentality, which, working along the lines of the Law of Attraction, tends to create and sustain the undesirable conditions of which you justly complain.

A man who is able to set up such a current of mental force working adversely to him, certainly would be able to manifest a wonderfully great power in creating an opposite set of conditions, were he once started on the right track. In fact according to your own statement you "can usually by my energy bring most things I wish for into being." You have a powerful dynamo running your machine—but you have managed to pull down the reverse lever, and the power acts to run the machine backward.

The power of your creative mentality, and also the power of your scientific imagination, is shown by the fact that you have managed to get the undesirable thing running according to a regular established law. A less scientific imagination would not have mentally pictured the operation of a regular law; and a less powerful creative mentality would not have been able to have manifested according to that law even if he had pictured it. Do you see what I mean: You have mentally erected a law of rhythm on the mental plane and your creative mentality, or will-power, if you prefer the word, has been set to working along the lines of that law!

You are not aware of this consciously, no doubt; but your subconscious mind has taken as truth all that you have gradually poured into it in the way

of repeated suggestion of your belief. Each time you received corroboration of your expectancy, you have created a little stronger degree of that expectancy. You may forget to expect the happening—but your subconscious mental does not forget it. And, so just when the psychological moment comes, bang! goes the thing, according to the subconscious time-fuse.

There is one way in which you can get rid of this thing, I think; and that way means patience, work, determination, and will—all of which are characteristic of your makeup I am sure. But you cannot tear this thing up by pure force of will; you must go about it scientifically, using the best methods of psychology. Regarding it as a habit, it must be starved to death by the cultivation of opposite habits—that is the psychological rule as you probably already know. But recent psychological discoveries have made the task easier than it would have been a few years ago. The recently discovered principle of "Psycho-Analysis" may be taken advantage of by you to good effect, I am sure. Let me tell you a little about this.

Under the old plan, the person wishing to get rid of an undesirable mental habit, illusion, fearthought, "phobia", or other undesirable "complex", took his condition just as it existed, and fought it to a finish by the most approved psychological methods. This would win out in time with much patient work; but it was a heroic remedy, and many failed to have the staying qualities and determination sufficient to carry it through. Then came the new discovery.

The new discovery consisted of the principle that all of these undesirable mental habits have a start and a beginning—a seed idea. By psycho-analysis this seed-idea was uncovered, and it and the roots of the habit were killed by the old methods of psychology. It requires but a moment's thought to show you that it is much easier to kill a growing thing by means of attacking its roots than it is by attacking its trunk and branches. So, then, the psychoanalyst seeks first to discover the seed-idea—i. e., the original starting point of the mental habit, or thought. He does this by clever questioning, until the memory and subconscious mind of the patient finally uncovers into view the start of the habit. Then the rest is easy.

In your case, I would advise a course of careful and persistent self-examination, along the lines of psycho-analysis. Take your time to it, and be patient with your subconsciousness. Try to unravel the knitted garment of memory until you reach the point at which you first began to believe in the operation of this adverse law. Then go back still further, and you will find the seed-idea from which it all has sprung. You may have trouble in finding this seed-idea, but it is there in the subconscious memory, and you will root it up if you dig for it with sufficient patience.

Having found this original seed-thought, proceed to "treat" it by the psychological methods which are already familiar to you. Argue it out of existence; suggest to your subconscious mind the utter absurdity of it; and also pour in your suggestions of freedom from it, and pictures of ideas directly opposed to it. Finally, having prepared the way, arise to the heights of your conscious Mastery. Assert the "I AM," which is positive to all the manifestations on the mental plane. Deny all existence and reality or truth to the seed idea, and by affirming and asserting your power over it, dissolve it into the Nothingness from which it arose, and which is its rightful place and condition.

This is not mere "jollyng yourself," or fooling your subconscious mind, as some might think. Instead, it is the assertion of a basic fact of your being. You Yourself, and naught but yourself, were the **creator** of the seed idea; and likewise you may be its **destroyer**. The same power that built it up, and

gave it life, may tear it down, and take away its vitality—and that power is YOU, yourself, and nothing but yourself.

I don't think that you need further advice. I feel that you have within you the power to do this thing, once you have found the root of the trouble—the seed of it, in fact. Work until you find this seed—it is there, without any doubt, for everything has its beginning. Then go for it—for there you have the very weakest possible point of the enemy. The seed is no stronger than it was originally, although a much stronger thing has evolved from it. And, glory be! the psychological rule is that if you finally destroy this tiny weak seed, the big strong mental habit that has developed from it dies gradually from the roots upward. Destroy this acorn of thought, and the gigantic oak that has evolved from it gradually perishes. For, strange as it may appear, the whole structure of the growth continues to have its heart-beat in the tiny seed-thought from which it sprung.

Or, if you prefer another figure, you may regard the original idea as the premise upon which an elaborate and powerful structure of logical thought is erected. The structure is no stronger than its fundamental premise. **Declare and prove the premise to be a lie, and the whole structure erected thereupon falls with a crash, and crumbles into dust!**

To the readers of this reply, other than the correspondent himself, I would say that this same principle may be used in practically any and all cases of the removal and destruction of undesirable mental conditions, habits, and other weeds of the mind and soul. Here is the rule: **Find the seed-idea, and destroy it; the rest takes care of itself, and all that has sprung from the seed perishes after it.** In this little principle of Psycho-Analysis we have a revolutionary idea in psychology—one that may be developed and applied in manifold ways. It opens a new door for freedom and self-mastery.

Of course, the orthodox psychologists apply this principle only to cases in which undesirable mental habits, "phobias," fearthoughts, and similar "complexes" are sought to be destroyed. They do not admit the idea that Thought conditions material experience and physical states. But those of us who realize the Creative Power of Thought, and its effect upon material and physical conditions, states, and affairs, gladly avail ourselves of this new principle, and "use it in our business" with many thanks for the idea.

Read the account of the New Thought Congress, in Chicago, as reported in this issue of the Magazine. These gatherings are "starting something" in New Thought; and you want to know what is going on in them.

THE INTERNATIONAL New Thought Alliance

SECOND CONGRESS, IN CHICAGO

Who Were There, and What They Did

By William Walker Atkinson

The Second Congress of the International New Thought Alliance has come and gone—that is to say, the physical gathering has appeared and disappeared, but the spirit of the gathering lives on and will manifest itself in a multitude of activities for years to come. There have been seeds planted at this gathering that will spring up into vigorous plants which will blossom and bear fruit in the coming years.

The Congress was a SUCCESS! Of this there can be no doubt. We have learned something regarding the great movement of which we form a part. We have felt the impact of the thought of each other, and have reacted to this. We leave, each of us more firmly grounded in our opinions, yet each more tolerant of those of the others. For, under and beneath it all, we have discovered certain fundamental principles upon which we can all agree in spite of our widely different interpretations and methods of expression.

The witnessing of the large and earnest crowds flocking to the meetings was an inspiration to all of us. Those who have thought that New Thought had reached its zenith and was now on the decline have another guess coming. While it is true that there was an apparent cessation of New Thought activities for a while, it is now seen that this was but a pause for a new spring—and the new spring is now well under way. New Thought has manifested its “second wind” and is now running along at a beautiful gait. No one who was present at any of the meetings of the Congress can help feeling that a new hour has struck for New Thought—an hour which is filled with great promise and glorious possibilities.

Many of us feel something like we did directly after we had attended a three-ring circus in childhood; we couldn't see everything at the same time, and though we were delighted with what we did see we couldn't help mourning for what we missed. And as for the variety of the phases of the New Thought presented, we feel like the chameleon in the story who got along very well responding to separate colors, one at a time, but who when placed on a rainbow-colored ribbon tried to reflect all colors at once—and “bust” himself trying to make good. Our only consolation is that all colors blended into each other make a pure white—so let us get the Pure White Light of New Thought which is always under all the manifold expressions of personal coloring of interpretation and expression of the teachers and writers.

The charming and efficient secretary of the Alliance, Miss Grace Wilson, put in an appearance several days before the opening day, and from the moment of her landing was plunged into active work. Miss Wilson is a delightful young woman, capable, courteous, accommodating, and fully “on to her job.” The Alliance is to be congratulated upon having secured her services. She has done much to build up and hold together the structure composed of so

many different elements. I, personally, wish to express my appreciation of her work, her spirit, and her efficiency.

The president of the Alliance, Mr. James A. Edgerton, was delayed by business, and was not able to reach the scene until the day before the first meeting. He is an ideal presiding officer; his dignity, self-possession, poise, spirit of fairness, and broad view of the New Thought movement, render him particularly well adapted for the duties of the President of the organization. In addition to this, the fact that he publishes no magazine, has no books for sale, has no lessons to give, and no "centre" to promote,—in short, no axe to grind, makes him more efficient and useful in this office than would be the case otherwise.

I cannot begin to run over the list of prominent persons present. "Peacock Alley," that celebrated corridor in the Congress Hotel was filled with 'em. Among the high-power, eight-cylinder personages present were Elizabeth Towne, as sweet and capable as ever—a wondrous combination of the efficient New Woman, and the deliciously feminine woman of the passing style; there's only one Elizabeth Towne—long may she flourish. Then we had Dr. Julia Seton, that great starter of Centres, and general promoter of New Thought activity; and our old friend S. J. Shelton, whom we all know so well.

Mrs. Mary E. T. Chapin, of New York and Boston, was very popular—and deservedly so. She conducts work in both Boston and New York, traveling between the two cities weekly. She is dynamic, magnetic, charming and a Success.

We missed the presence of Annie Rix Miltz, of Los Angeles, Cal., the founder of the chain of the "Homes of Truth" on the Pacific Coast and elsewhere. Mrs. Miltz was well represented by several charming members of her staff, Melva Merrill and "Ida Jane," for instance; but still we wanted her here in person. We will forgive her this time, but she mustn't do it again.

Then we had that late-comer in the movement—but one who has covered in about four years' time more than most have in ten years—Miss Leila Simon, of Cincinnati, Ohio. The little woman, charged with the fire of life, intense and intensive, vibrant with life and spirit, has built up a congregation of over fifteen hundred members in a few years. She is one of the "live wires" of the movement—you must keep your eye on her, for she is arriving fast and is going to make an international reputation before long.

But it is impossible to mention every teacher in detail—there were too many of them to permit of this. Such wellknown workers as Ida Mansfield Wilson and Harold F. Palmer, of California; Perry Joseph Green, of Portland, Ore.; William Towne, of Holyoke, Mass.; Harriet C. Hulick, of St. Louis, Mo.; J. M. McGonigle, of Pittsburgh, Pa.; Anne Young-Huntress, of Boston, Mass.; Dr. Sheldon Leavitt, of Chicago; Dr. T. W. Butler, of Victoria, B. C.; W. V. Nicum, of Cleveland, Ohio; Elias Andrews, Indianapolis, Ind.; Mrs. Melva J. Merrill, Los Angeles, Cal.; Lucy C. McGee, of Boston, Mass.; R. C. Douglass, of Boston, Mass.; Harry Gaze, of New York; Mrs. M. M. Hunter-Jones, of Toronto, Canada; May Wright Sewall, of Indianapolis, Ind.; Florence Willard Day, of Washington, D. C.; Emma C. Poore, of Boston, Mass.; Sidney A. Weltmer, of Nevada, Mo., and others equally well known were present at the meeting, and took part therein.

The sessions of the Congress were held in the Elizabethan Room in the Congress Hotel. This room is one of Chicago's show places—visitors are always taken to see this room at the end of "Peacock Alley," the equally well-known corridor leading from the lobby of the Congress Hotel to the various

rooms situated along its way—the celebrated Pompeian Room being one of its stopping places—some stop quite long there at times, they say.

The Elizabethan Room is a magnificent hall decorated in the style of Queen Elizabeth, of course. Its walls are framed in old oak, and are adorned with old tapestries, paintings, standards of arms, and other things belonging to the age of Good Queen Bess. Suits of armour are in evidence; and over its magnificent fireplace appear the heads of moose and other wild animals. Its great windows are of stained glass bearing the coats-of-arms of the nobles of the Elizabethan court. It is visited by artists from all parts of the world, and is regarded as one of the finest specimens of Elizabethan decoration in this country.

This great room seats nearly one thousand persons; and at most of the meetings there was standing room only for many who came late. The audiences were composed of cultured, intelligent persons—there being a marked absence of the "freak" type which is so often attracted by meetings out of the usual order. Many visitors at the hotel were attracted by curiosity to some of the meetings—and some of them became quite interested in the movement. I am sure that all of us will long remember that sweet-faced lady, a guest of the hotel, who visited most of the meetings, though she had to be brought in by her nurse who pushed her wheel chair for her. She certainly had the loving thought of hundreds of persons.

The Meetings

Sunday, September 17: The Morning Meeting was attended by an enthusiastic crowd who filled the hall to overflowing, many being compelled to stand. It was a glorious opening. After the opening song and silence, Mrs. Sarah C. Morse, vice-president for Illinois, gave an Address of Welcome, which was responded to by President James A. Edgerton. Miss Leila Simon, of Cincinnati, gave us an inspiring address on "The Spiritual Significance of the New Thought."

The Afternoon Meeting was devoted to a discussion of the Life and Work of the Late Judge Thomas Troward, of England. The speakers were John W. Russell, whose subject was "Troward as a Religious Mediator"; and A. L. Allen, of Chicago, who read a paper by Dr. T. D. Crothers, of Hartford, Conn., entitled: "A Scientific Study of Judge Troward and His Works."

The Evening Session was presided over by Dr. Julia Seton. Rev. Frederick W. Millar, of Chicago, delivered an interesting address on "What New Thought Can Do for the World." Ida Mansfield-Wilson, of Los Angeles, Cal., spoke in her usual pleasing style of "The Eleventh Commandment." Perry Joseph Green, of Portland, Ore., told us "Just How the Mind Heals."

Monday, September 18: At the Business Meeting in the morning the reports of the Vice-Presidents of the Districts were received and discussed.

At 12:30 noon, the Banquet of the Alliance was held in the beautiful Gold Room of the Congress Hotel. Nearly 300 persons attended this banquet, paying \$1.50 each for a dainty sample of several delicious dishes, and a feast of good things in the form of the responses to the toasts given by a number of the better-known teachers, writers, and workers in the New Thought field. Here is a list of the toasts, the responders thereto, and the name of the worthy toastmaster who presided with tact and fairness and kept us strictly down to our five-minute limit, though he used up several times five minutes in making

us do it—he was on to his job all right, played no favorites, and managed to keep a crowd of rampant individualists well in hand.

Toastmaster, Dr. T. W. Butler

Leila Simon, Cincinnati, Ohio.....	"Team Work"
Sarah C. Morse, Chicago, Ill.....	"Evenly Balanced"
James A. Edgerton, Washington, D. C.....	"The Open Door"
William Walker Atkinson, Chicago, Ill.....	"Pioneers of New Thought"
Julia Seaton, New York, N. Y.....	"Something Really New"
T. J. Shelton, Denver, Colo.....	"Thought"
Elizabeth Towne, Holyoke, Mass.....	"God's Big Job"
Harold F. Palmer, Long Beach, Cal.....	"The Seeds of Joy"
Ida Mansfield Wilson, Los Angeles, Cal.....	"Big Things"
Mary E. T. Chapin, Boston, Mass.....	"Our Place in the Sun"
Sheldon Leavitt, Chicago, Ill.....	"The Unknown God"

Of course none of us held to our text, but we all said as much as we could in the five minutes at our disposal. To limit a New Thought speaker or writer to five minutes is like quieting a crying infant on the instant—but the toastmaster was equal to the occasion, and bang! went the gavel when the allotted time was up—it was funny to see the startled expression on the face of the speakers, who usually have all the time there is to speak in, and no one to call a halt.

I am sure that all of us had a good time, speakers as well as listeners. There was a refreshing absence of formality or conventional primness. Here at least was seen the laughing mask which Truth wears upon certain occasions, and still remains Truth.

At the Afternoon Meeting, Harold F. Palmer, of Long Beach, Cal., presided gracefully. Harriet C. Hulick, of St. Louis, Mo., gave us a forceful talk on "New Thought, the Thought Liberator." Then came J. M. McGonigle with an interesting address on "Salvation Through Applied Knowledge." Anne Young-Huntress, of Boston, Mass., spoke entertainingly on "The Road to Success." And Dr. Sheldon Leavitt, of Chicago, Ill., gave us one of his characteristically practical talks on "Correlating New Thought Forces for Effective Service."

At the Evening Meeting, Elizabeth Towne presided with her usual sweetness and grace. T. J. Shelton, of Denver, Colo., furnished the tabasco for the meeting, and he applied it where it did the most good; his subject was "Brotherhood," but he did not limit himself to his subject, but ranged around generally—he woke up the sleepers and scared some of the scary ones most to death. Nobody goes to sleep when Shelton talks—to some he is Truth personified, while to others he is like a bull in a china-shop filled with sacred china idols—take your choice! Mary Allen, of New York City, gave what many consider the most interesting talk of the Congress—full of personal experience and actual work. Dr. T. W. Butler, of Victoria, B. C., a reformed preacher who is full of dynamic energy, gave an interesting talk on "The Coming of the New Age," illustrated by an astrological chart, the presence of which startled some of the more conservative members. With Shelton at one end of the evening, and Butler at the other, the meeting was an unusual one.

Tuesday, September 19: Business Meeting in the morning, at which the Vice-Presidents continued to report the doings of their districts.

Healing meeting at noon conducted by Elias Andrews, of Indianapolis, Ind.

Afternoon Meeting presided over by Charles W. Kyle, of Chicago, Ill. W.

V. Nicum, of Cleveland, Ohio, gave us a good address on "Atonement vs. Duality." Priscilla Knox McArthur, of Chicago, Ill., told us "What New Thought Means to Humanity." Augusta Boulter, of Chicago, Ill., spoke to us on "The Orderly Growth." All of the speakers were interesting, and delivered their messages ably—I am running out of adjectives, however, and cannot do the speakers justice without constant repetition.

Evening Meeting presided over charmingly by Leila Simon, of Cincinnati, Ohio. Our good friend Sarah C. Morse, of Chicago, Ill., gave us a good, sensible talk on "How to Use the Will." Then came the "star" of the Congress, Elizabeth Towne, of Holyoke, Mass., who gave one of her fine addresses, the subject of which was "The Fine Art of God Expression." Rev. G. A. Kratzer, of Chicago, Ill., delivered an interesting sermon on "Practicing the Presence of God."

Wednesday, September 20: Morning meeting at which the Vice-Presidents continued reporting the progress of their districts.

Healing meeting at noon, conducted by Melva J. Merrill, of Los Angeles, Cal., in her usual efficient and thorough way.

Afternoon Meeting with Lucy C. McGee, of Boston, Mass., in the chair. Kathleen M. H. Besly, of Hinsdale, Ill., gave us a talk on "Tolerance," which was one of the (to me) most interesting and timely talks of the Congress. She was followed by Rev. Nannie V. Simmons, pastor of a church in Rockford, Ill., who spoke interestingly and convincingly of her work; her subject was "Unity in Truth." Then came William Walker Atkinson, of Chicago, Ill.; his subject was "Individuality."

At the Evening Meeting there were no speakers; the entire time being given to the reception of the visiting New Thoughters by the "leading lights" of the movement—I was absent, but they tell me that it was a great event. The elect stood in line for over two hours, while the crowd filed before them and availed themselves of the privilege of meeting the speakers, writers, and teachers whom they admired. I do not go in for Personality very much, but I recognize the fact that it is very pleasant to meet those whom we have known through their teachings and writings. The spirit of this is good—it makes for close relations between us—but let us ever beware of setting up idols, in the form of teachers and writers, and then falling down and worshipping them. No one of us is so very much ahead of the rest of us; let us learn what we can from each and every teacher; yet ever remember that we have within ourselves the same Truth that is manifest through them. We have it within ourselves—each and every one of us. It is good to have teachers—and it is good to learn to do without them. Let us accept the aid of the teachers and writers—but let us never, never, lean upon them, or feel that without them we must fall. Let us stand on our own feet!

Thursday, September 21: Morning Business Session at which many important topics were discussed, and at which there was really something accomplished in spite of the tendency of "we uns" to talk, talk, talk, upon every occasion that presents itself. There was much "sweetened wind" furnished, and some "hot air" also—and everyone got a chance to hear himself or herself speak, so everyone was satisfied. In these meetings it would be a good thing to allow all the members to speak at once—this would give them all a chance, and would save time; for no one of 'em ever listens to what the others say, anyway, and much time is consumed in satisfying this universal inclination to talk out in public. But, as I have said, there was some real work done, even

in spite of this flux of words. The strong, practical minds held the balance, and directed the course of things, glory be!

Healing Meeting at noon, conducted by Harold F. Palmer, of Long Beach, Cal., with loving care and attention.

Afternoon Meeting presided over by Abel Leighton Allen, of Chicago, Ill., with his characteristic dignity and good judgment. W. H. Pinkard, of Omaha, Neb., spoke entertainingly upon "Meditation for Power and the Spiritual Law." R. C. Douglass, of Boston, Mass., that veteran of New Thought, gave us a good talk on "The Word." Then, Jane Louise Underwood, of Portland, Ore., spoke on the subject of "New Thought Under the Southern Cross."

The last speaker was Harry Gaze, of New York, that popular writer and lecturer, teacher and preacher, whose specialty is Immortality in the Flesh and Eternal Youth—and faith! he is a good example of the efficacy of his theories and doctrines. His subject was "Regeneration: Man's Crowning Achievement."

Evening Meeting presided over by Ida Mansfield-Wilson, of Los Angeles, Cal., in her charming manner.

Mrs. M. M. Hunter-Jones, of Toronto, Canada, gave a good talk on "Putting on Immortality Here and Now." Then came Lucy C. McGee, of Boston, Mass., a very kindly, thoughtful, earnest woman who has done good work in Boston for many years. Her subject was "Consciousness and Its Operations," and she did it full justice. Last on the list came James A. Edgerton, of Washington, D. C., President of the Alliance, who needs no word of praise from me; his subject was "The New Fulfills the Old," and it was handled in a masterful manner.

Friday, September 21: Business Meeting in the morning, at which much good talk was manifested, and many good ideas expressed. Here the Business Meetings began to take on an earnest "getting down to business" air—time was seen to be passing, and much work to be done. The talkers had evaporated their little personal fads and ideas, and were ready and anxious to do some real things.

Healing Meeting at noon, conducted by Leila Simon, of Cincinnati, Ohio, who has some original methods of her own about healing, and who gets results from her work.

Afternoon Meeting presided over by Harriet C. Hulick, of Boston, Mass., a very active worker in the field, who, also, has some ideas of her own which she isn't afraid to air in public. The first speaker at this session was Ida Bilz, of Chicago, an active worker among the Germans of this city. She delivered an address in the German language on "Thought Power in Relation to the Prayer on the Mount," which received careful and earnest attention from her audience. She was followed by Mary E. T. Chapin, of Boston, who told us something interesting about "New Thought Work in Foreign Fields." The third speaker was May Wright Sewall, of Indianapolis, Ind., well known as a lecturer and speaker, who spoke entertainingly upon the subject of "New Thought Applied to Public Policies and International Relations."

The Evening Meeting was ably presided over by that active worker in the New York and Boston fields, Mary E. T. Chapin. Myrtis Hodges, of Palo Alto, Cal., spoke upon "Evolution of Evolution." Then came Abel L. Allen, of Chicago, an earnest worker in the field, and a writer of a good book or two, who pointed out to us "A Step Toward Unity." Then, last, we heard an invigorating address from that international worker, lecturer, teacher, writer, and all around good fellow, Dr. Julia Seton, of New York and Everywhere, on the

subject of "The International Conferences," in which she related much interesting history of the movement in recent years.

Saturday, September 23: Morning Business Session was occupied by much discussion regarding sundry matters concerning the Alliance, and at one time it looked as if there would have to be an adjournment to another hour in order to finish the business before the Congress. But at the last moment speed was developed, and things began to move. The nomination of officers was accomplished, and this was rapidly followed by the election. All the old officers were elected, practically; a few changes were made, but the personnel remains about the same. Boston withdrew in favor of St. Louis for the place of the next Congress, largely as the result of the eloquent appeal of Mr. Hatfield of St. Louis, who is one of the best things in the boosting line that it has ever been my pleasure to meet. He promised the Congress the earth with a ribbon tied around it, if it came to St. Louis—and it voted for St. Louis! We shall have a great time in St. Louis next year, especially if Hatfield is there. Date: September 18-25, 1917. Hope to meet you all there!

Noon Healing Meeting under the direction of Dr. Julia Seton was something out of the common in that line. Dr. Julia formed a battery of about a dozen of the best healers in the Congress, and then turned on the current. It was one of the most remarkable healing meetings that I have ever attended. Those who say that there is nothing new under the sun have never met Dr. Julia!

Afternoon Meeting was under the direction of Katherine M. H. Besly, of Chicago, one of the best beloved teachers attending the Congress. Charles W. Kyle, of Chicago, opened the meeting with an address on "The Law of Expression," given in his forceful style. Then came Florence Willard Day, of Washington, D. C., who gave an interesting address on "Co-operation in the New Thought Movement." Then came Emma C. Poore of Boston, Mass., a well-known worker in the movement, who gave us a good talk on "Our Gift."

The Evening Meeting was presided over by Myrtis Hodges in efficient style. Charles Gilbert Davis, of Chicago, gave a vigorous talk on the subject of "The Dawn of a New Day." He was followed by Charles O. Boring, of Chicago, an energetic worker in the field for many years, whose subject was "Armageddon and New Thought Evangelism." Then came Sydney A. Weltmer of Nevada, Mo., one of the oldest and best known healers and teachers in the country, who gave a timely talk upon "New Thought and Suggesto-Therapy."

Sunday, September 24: At the Morning Meeting the President of the Alliance, James A. Edgerton, presided with dignity and force. Mr. Edgerton gave the Congress an entertaining and instructive talk on "Freedom in New Thought." This was followed by a particularly good address by Harold F. Palmer, of Long Beach, Cal., on the subject of "The Christ Message of New Thought." Mr. Palmer made many friends at the convention by his earnestness, modesty, and willingness to serve the cause. It is to be hoped that he will return to Chicago later on, and give this city and other cities still further East the benefit of his message.

The Afternoon Meeting was presided over by Sarah C. Morse, of Chicago, the Mother of the Convention. It is needless to say that she conducted the meeting in the right spirit, and obtained the best results. David C. King, of Detroit, Mich., spoke interestingly on "The Hidden Side of 1916." E. E. Gragg, of Chicago, gave us a talk on "Power of Mind," which was appreciated. Mary

E. T. Chapin, of New York and Boston, spoke in her usual forceful style on "Faith the Factor."

The Evening Meeting was unique. It was the Grand Rally of the Alliance. Many of the speakers, teachers, and writers attending the Congress gave us brief talks of five minutes each. Grace Wilson sang for us charmingly. A general feeling of satisfaction at the success of the Congress was manifested, mingled with the inevitable sadness of the parting from new friends and old. The musical programme was enjoyed. The meeting continued until nearly eleven o'clock, then it was adjourned after the singing of the familiar old hymn which always closes New Thought conventions:

"Till we meet, till we meet; God be with us till we meet again."

And, so, the Congress closed. The large audience filed slowly out, tears showing in the eyes of many of the earnest persons who had attended the meetings regularly. Hands were silently pressed. Good-byes were murmured. And then we passed out into the night.

The Second Congress of the Alliance has gone into history. Long after it is forgotten its spirit will survive, and the work that it has done will be manifest.

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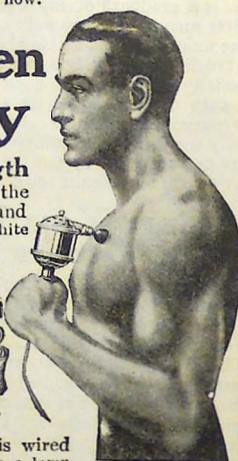


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